The Lutheran Outlook

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OLUME XV AUGUST, 1950 NUMBER 8

Pointed Paragraphs

WHO'S WHO

Our first article this month is by Dr. Charles Malik, Minister of Lebanon to the United States and delegate to the United Nations General Assembly. It is the text of a statement made by Dr. Malik to the General Assembly, published as a pamphlet by the National Committee for Free Europe, and reprinted here by permission of that Committee. The NCFE is composed of such men as Francis Biddle, Lucius D. Clay, Cecil B. DeMille, Allen W. Dulles, Dwight D. Eisenhower, James A. Farley, William Green, Joseph C. Grew, Charles R. Grew, Charles R. Hook, Herbert H. Lehmann, Henry R. Luce, Charles P. Taft, Darryl Zanuck, and others, names that speak for themselves as far as intelligence and integrity are concerned. Mr. Joseph C. Grew, chairman of the board, states the purpose of the Committee thus:

"Our struggle is to preserve freedom at home and to see it restored abroad in those lands now subjugated by the Russian Communists in their lust for world power. We are opposed to the enslavement of free peoples and the Communist system predicated on human degradation, terror and oppression. We Americans are united in the fight for a world organized on the basis of freedom and democracy."

I commend this statement by Dr. Malik to your careful reading, both for what it says about Communism and for what it says of our Western society .

Mr. E. H. Parsons' article on I John 5:7 is concluded this month. Mr. Frank Meissner, author of "There Is No Jewish Loyalty Dilemma," is Research Fellow in Economics and Sociology at Iowa State College. Rev. Walter C. Koehler, compiler of the symposium, "What the Pew Expects from the Pulpit," is a United Lutheran Church pastor. We have had parts of this symposium before.

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NATURE OF THE STRUGGLE

We in America are just beginning to realize the nature of the struggle in which we are engaged. It is a struggle between the free world and the slave world of the Kremlin. The attack is on the very basis of Western civilization, the dignity of man as an individual. It is an attack on all men wherever they may live who want to exert a measure of control over their own destiny. If there is still any question in your minds as to the danger now facing the free world, let me give you a few figures to consider. In 1941, just prior to our entry into World War II, the Kremlin held sway over approximately eight and one-half million square miles of the world's surface. Today they control sixteen million square miles. Prior to 1941 the Soviet bloc included some one hundred ninety-three million people. Today seven hundred and fifty-five million souls get their peculiar ideas about life from Moscow.—Paul G. Hoffman, E. C. A.

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STOCKHOLM PEACE PETITION

Washington reports that the Communists already have lined up a million American signatures for the Moscow proposition that any nation which uses the atom bomb, no matter what the provocation or what the desperation, is an aggressor. . . . The trap is obvious: no matter how many armed men may be pushed into a war of conquest by the Communist authorities, that will not be aggression. It will become aggression only if the West strikes back with the terrible weapon around which it has built its ultimate plan of defense. So far, the State Department has not assembled the men, the methods or the imagination to counteract this type of propaganda. The truth is that neither the State Department nor the American government has any positive political policy towards the rest of the world. Neither Congress nor the White House has any plan or method, other than resistance, to offer as alternative to the Soviet combination of military threat and propagandist appeal.—Jay Franklin.

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SOVIET OVERRULES GOD

The Soviet-controlled Berlin radio has banned a hymn entitled "If the Lord Wills It, There Will Be Peace Forever." The tune is sung by Swedish movie star Zarah Leander in the motion picture "Gabriela." Asked for an explanation of the ban, a spokesman for the Berlin radio declared: "We decide when there is to be peace."

—Die Welt, Hamburg.

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PLEDGE OF ALLEGIANCE

Ford Local 600, biggest local in the CIO Auto Workers Union in Detroit, voted to give its 550 officials until Aug. 1 to sign the following pledge:

"I hereby pledge that I owe allegiance to the government of the United States and to no other. . . . I further state that I am not a member of the Communist party, Fascist Party, or Ku Klux Klan, nor do I support the policy and the program of Soviet Russia and its satellite nations, nor will I distribute leaflets or other forms of literature or petitions in favor of such policy or programs."

533 IMPORTANT MEN

Our federal government consists a grand total of 533 people elected popular vote (435 representatives, senators, one president and one vi president). Into the hands of this sm number of men and women, we, t American people, place the pow among other things, to tax us, to re late us, and keep us at peace or at w This fact is not realized by you a me. We think we have a gigantic go ernment, but what we have is 533 pe ple who have hired 3,000,000 others govern, regulate and mystify us. The is but one remedy. We must pay mo attention to selecting these 533 men

—Modesto (Calif.) Tribune

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PAST FORTY

Between the ages of 70 and 83 Co modore Vanderbilt added around $10 000,000 to his fortune. Kant wro "Strife of the Faculties," "Metaphys of Ethics," and "Anthropology" at Verdi at the same age wrote "Othell and "Ave Maria" when he was Goethe at 80 completed "Faust" a Cato started to master Greek at t same age. Tintoretto at 74 painted 74 by 30 foot canvas "Paradise." Titi at 98 painted his historic "The Bat of Lepanto" and Tennyson at 83 wro the immortal "Crossing the Bar." Ro ert Browning who said, "Grow along with me, the best is yet to b wrote "Fancies and Facts," publish Dec. 12, 1889, the day he died at t age of 77.

The Lutheran Outloo

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Chr tian work in general. The American Luth an Conference was organized in 1930 a consists of the following independent chu bodies: The American Lutheran Church, Evangelical Lutheran Church, the Augusta Synod, the Lutheran Free Church, and United Evangelical Lutheran Church. T Conference has a total baptized members of 1,721,108. Its congregations number 6,2 and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ente as second class matter at the post office Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per y in advance; $3.00 for two years in advan $3.00 per year to foreign countries.

All communications pertaining to adv tising, subscriptions and change of addr should be addressed to Mr. P. A. Magnuss Manager, Lutheran Publishing House, Bla Nebr.

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LUTHERAN OUTLOOK

VOLUME XV AUGUST, 1950 NUMBER 8

EDITORIAL

THE STUPIDITY of our State Department's dealings with Russia has finally caught up with us. Now we pay the price in blood and sweat and tears, nd can only pray that the price be not too high, that will not lead to World War III and the destruction of civilization.

Hot War

It will not do much good, I suppose, to point out again the successive tages of our folly; they have been mentioned in these olumns before. But we tend to forget after a time, and e content with weakness on the part of our leaders, as ong as things are going well with us financially. It is lmost incredible that a nation as advanced and powerul as the United States could produce over a period of early twenty years so few leaders of any size mentally nd morally.

Item: our immoral action in permitting the shipment f oil and scrap iron to Japan for use in its war on China. This came back to us in two ways: the greater difficulty in winning the war with Japan because we had increased her war potential, and the loss of China to the Communists because we had permitted China to be weakened and robbed of her resources.

Item: Teheran, where Chiang Kai Shek received the rder of the double cross, the promises made to him in Cairo a few days before being simply written off the ook. Teheran, where an administrator who aspired to be is own one-man State Department thought that he was mart enough to deal with any cunning Oriental mind, nd lost his shirt.

Item: Yalta, where Eastern Europe was surrendered o Communism.

Item: Quebec, where the infamous plan of getting ven with Hitler for his persecution of the Jews by makng Germany an agricultural backwoods was devised in he mind of Morgenthau; a plan which included the division of Germany and the dismantling of German factories and the shipping of machinery to Russia.

Item: the holding back of the Western troops until the lumbering Russian army could get to Berlin and occupy it. The division of Berlin into different sections of influence with no corridor leading to Berlin from the British or American zone of Germany. This led to the costly air-lift later, during which our aviators had to supply Berlin with food and coal flown in from the western zones under adverse weather conditions.

Item: Potsdam, where Truman, a tyro in affairs of State, approved all that had been done, and came back home to babble fatuously about "good old Joe."

Item: insisting that Russia enter the last stage of the war with Japan, under the mistaken notion that the Japanese army in Manchuria was still very strong. This led to the rape of Manchuria by the Russian army and the nonsensical division of Korea into two parts.

Item: the withdrawal of all help from Chiang Kai Shek's government in China, accompanied by statements of State Department underlings that after all Communism in China was not the same as Communism in Russia, but was really an agrarian reform movement.

On all counts we have been out-maneuvered and outschemed by an utterly immoral group in the Kremlin whose one constant aim is to destroy Christian civilization and substitute Marxian totalitarianism under the central control of Moscow.

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Now notice the tactical situation. Russia sits in the center behind a far-flung rim of sore spots where trouble may break out any moment. These sore spots are Berlin, Jugoslavia, Greece, Turkey, Iran, Irak, India, Thailand, Formosa, Korea. Russia is like a crazed firebug behind a barrier, with a firebrand in each hand. Western civilization is like the fire department whose duty it is to put

PACIFIC LUTHERAN

out any fire that starts before it becomes a conflagration. Russia's tactic is to start a fire here and there, wherever it will cause the fire department the greatest inconvenience. Always the long haul and the long supply line will be ours, the short one hers. If we show signs of being able to control one blaze, she will start another somewhere else. Her policy, perfectly well known because it has been brazenly stated in the textbooks of Communist ideology, is to wear us down and weaken us, to make us spend and spend and thus diminish our resources. When we are weak enough, Russia will move in here, move in there, as she has already taken Lithuania, Esthonia, Latvia, Poland, Eastern Germany, Czechoslovakia, Hungary, Bulgaria, Romania, China, Manchuria and North Korea.

In the face of these obvious developments our administration has continued to play local politics. It has annually presented a budget billions of dollars above the expected income in order to supply all kinds of services to all kinds of people and thus maintain itself in power. It has steadfastly resisted all attempts to uncover Communist infiltration into government bureaus and departments. It has resisted and foiled plans to bring our airforce up to a 70-group strength. It has put most of our naval strength into mothballs. It has tolerated strikes by the coal and rail unions because of its unwillingness to lose the favor of any considerable bloc of voters. We go into the struggle weak and unprepared, as usual, in spite of Secretary Johnson's blatant boasting.

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The only encouraging factor in the whole situation is the fact that our containing action in South Korea has the endorsement of the United Nations organization. Now, at last, we are doing something with a solid moral footing. Our military resistance to the North Korean Communist army is not a private action by America. It is a police action by the United Nations in which we happen to be the policeman in uniform. But behind that policeman stands world law and world order. Now is the time for a showdown. Either the United Nations organization will demonstrate itself as a power on the side of law and order, or it will fail and be discredited, just as the League of Nations folded up when it failed to take action against Mussolini's aggression in Ethiopia.

How much help can we count on from other members of the United Nations? Not very much. Great Britain's government, asked to stop shipments of oil into Communist China, has refused, saying that the small amount she is getting into China is only sufficient for civilian consumption. In other words, profit comes first, just as it did when we sold oil to Japan in the thirties. (Later on we pay for those profits with the blood of our boys.) France has her hands full with the civil struggle in Indo-China. Germany has been demilitarized. Italy is a broken reed. Norway and Sweden have replied that they need their military strength at home. The South American republics are with us in theory, but in practice they are on the sidelines watching the struggle of the titans, Uncle Sam and Uncle Joe. There remains a possibility of some actual help from Canada and Australia.

We have a tower of strength in one God-fearing man in Japan, General Douglas MacArthur, who shown more moral backbone over the years than whole city of Washington. But it will take much m than that. The administration has so far called fo draft of 20,000 men, and suggested the possibility of other draft of 20,000 next fall. Let's not kid ourselves permit ourselves to be kidded. Up to the time of writing our outnumbered and out-armed token force South Korea has been steadily pushed back. It will t much more than 20,000 or 40,000 men ariving some t next year. That will be too little and too late ag But this hot war must be won in the name of the Uni Nations and humanity. Pray that the Lord of the tions will step in on the side of human freedom peace. God forgive us our sins and give us leader moral strength, vision and courage.

Velikovsky's Book

PERHAPS YOU READ the Reader's Digest art on Prof. Immanuel Velikovsky's book, *Worlds Collision.* Or perhaps you read the book itself, for i a best-seller. It is causing quite a commotion.

The professor gives a "scientific" explanation of sc of the miracles in the Bible, notably of the long day Joshua 10. Now the explanation he gives may or n not be correct. If it is, then that is the way "the L fought for Israel." But if it is not, what is the differen Faith still believes in miracles, and if you tried to el inate all the miracles in the Bible by some reasona explanation, you would not have much left of the Bi There would be no risen Lord, for example, and whole New Testament is predicated on that. Bible Ch tians are not dependent on new theories about mira to bolster their faith.

But that is not the cause of the commotion about book. Here is a best-seller, published by Macmil Suddenly it is transferred to another publisher, Dou day. This is unusual, to say the least, for a publis to relinquish the profits from a book that is a succ What is behind it? The supposition is that pressure brought to bear on Macmillan by college professors disagree with Velikovsky's science. College profes are writers and buyers of textbooks, and Macmillan p lishes textbooks.

"It appears," says George Sokolsky, "from what be learned about it that certain scientists, incluc leading astronomers, threatened Macmillan with a b cott on their textbooks if they did not rid themse of Professor Velikovsky's book. Of course, what learned and liberal professors wanted really was total suppression of a book which opposes their dog Scientists tend to become dogmatic like theologi whom they denounce as dogmatic."

A newspaper editorial adds this information:

"One (of the by-products) is the resignation, by

quest, from the Macmillan Co. of James Putnam, the editor who had brought the idea to his employers, edited the manuscript and was in charge of its publication.

"The Hayden Planetarium in New York City prepared a show based on the book, but 'pressure was exerted' and it was called off.

"Subsequently Gordon A. Atwater, curator of the Planetarium and chairman of the Department of Astronomy of the American Museum of Natural History, resigned both posts effective Oct. 1. The inference is that Mr. Atwater, who had prepared the canceled exhibit and written a magazine article, 'Explosion in Science,' pointing up the controversy aroused by *Worlds in Collision*, is another victim of outraged orthodox scientific opinion. . . . The reputed ringleader in the assault on the book is one of the best-known astronomers in the East—best-known because his name has become notorious for its association with pro-Russian and fellow-traveling and Communist front movements and organizations."

If this is the explanation of the mysterious switch of e publishing rights to Doubleday, it betrays a sad state affairs in two ways. First, that a publishing house ll yield to pressure or threats from anybody. Presumay Macmillan examined the book before they printed They were satisfied with it then. When excerpts were blished in the Reader's Digest, it must have been with acmillan's consent. Then suddenly they wash their nds of it. Where is our boasted free press?

And second, that anybody in this country, most of all e college professors, should attempt to control the deions of a publishing house. It is the college professors io make a great outcry about academic freedom when yone tries to control what they say and write. How out a little academic freedom for Velikovsky? Or are to have thought control in this country—you write e way we want you to write or you can't write at all? hen we reach that stage we are no better off than the izens under a dictatorship. Let's have the facts, acmillan.

acifists Playing ussia's Game

THE STRENGTH OF RUSSIA in its struggle with Christian civilization is that no one in Russia is pertted to have a different opinion from that of those in wer. The weakness of Christians is that even with ilization at stake they cannot agree with one another to what their policy shall be. The pacifists' attitude the present situation is a case in point.

In March the Communists sponsored a "World Conss of Partisans of Peace" in Stockholm. They issued e "Stockholm Appeal" and are now pushing a camign to get churches and ministers to sign the appeal. Dresden a "peace conference" of 52 clergymen was ld recently. Dresden is in the Russian zone, and the mmunist newspapers report the resolution of the rgymen as follows:

"As Christians we have to follow any genuine call for peace from whatever political camp it may come. As Christians we feel obliged to support all who fight for a new social order, for a prosperous future of our people, and for the preservation of peace. We therefore extol and fully approve the resolution of the World Congress of Partisans of Peace outlawing the atom bomb. We appeal to our brother ministers in West and East not only to preach peace but also to work practically for it. Lend support to the collection of signatures for banning the atom bomb, place your names on the lists and request all people to follow your example."

"As Christians we have to follow. . . . As Christians we feel obliged," etc. Make no mistake, fellow Christians. The Communist leadership has no concern for your rights and duties as Christians, except to use you for a temporary advantage. If Communism triumphs there will be no Christian rights and duties.

Outlawing the atomic bomb is all right; but the language of the Stockholm Appeal fits in closely with the Soviet proposals in the United Nations Atomic Commission. This is pointed out by the executive committee of the Church Commission on International Affairs, an agency of the World Council of Churches. The committee issued an open letter to the churches in which they warned that when churches speak out on the atomic crisis, "they should guard against the possibility that their utterances may be used for propaganda purposes quite different from those which they intend. Let us continue to work for peace with all our strength, and let us make sure that our churches do not echo any secular voice, but only the voice of our Master."

Bishop Oxnam, one of the presidents of the World Council of Churches, said that "church leaders, to avoid being duped, should be alerted to the world-wide Communist- instigated and Communist-directed appeal for peace behind which Communists promote their own propaganda and other objectives. Because it is an appeal for peace some churchmen have lent their names unwittingly to a Communist-inspired movement."

Here is another example. The Federal Council of Churches issued a statement which said, "We are grateful that the United Nations Security Council has responded with prompt and vigorous action to this direct challenge to peace. We are heartened that so many nations, large and small, are giving loyal and sacrificial support to the international organization in a time of testing." But the Fellowship of Reconciliation, a religious pacifist organization, does not look upon intervention in Korea as a police action by the United Nations, but as "a continued application of the Truman doctrine (which) has not proved a road to peace but one which has now brought us to the point where all over the world Russia and the United States are locked in a conflict of power in countering military might with military might." They called for a policy of "mediation and persuasion" and said that the present policy "deprives the U. N. of the moral force which it might exercise if it resolutely refused to be drawn into the big-power conflict, called on all to cease fire, and proposed mediation by leading citizens of the world of the basic issues in the East-West war."

This was signed by Clarence Pickett, former secretary

of the American Friends Service Committee, Walter G. Muelder of the Boston University School of Theology, John Oliver Nelson of Yale Divinity School, Elmer A. Fridell, secretary of the American Baptist Foreign Mission Society, John Haynes Holmes of Community Church, New York, Dorothy Day, editor, *The Catholic Worker,* and others.

I can just see the smiles in the Kremlin. While the U. N. was exercising "moral force" and calling on all to cease fire, the North Korean army would march right ahead, and before we could even pick a committee of "leading citizens of the world," all Korea would be in the hands of the Communists.

Again, the Central Committee of the World Council of Churches, meeting in Toronto, commended the United Nations "for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support." But this endorsement of the U. N. position was opposed by Dr. Edwin T. Dahlberg, former president of the Northern Baptist Convention, and Dr. Algie I. Newlin, a Quaker.

In St. Paul, Minnesota, Methodist ministers in their summer school at Hamline University were told by Dr. Carl Soule, member of the commission on world peace of the Methodist Church, that a compromise might be to put all of Korea under the United Nations. Such a compromise, he said, might entail giving recognition to the Communist government of China and permitting its representatives to be seated in the United Nations in place of the present Nationalist delegates. Again I see smiles in the Kremlin. This is said to be the very answer that Stalin gave to Nehru when the latter asked him about the chances for peace in Korea—see that Communist China is recognized and we will use our influence to get the North Korean army to withdraw from South Korea.

Let us make up our minds. Some of our Christian brethren apparently still think we are dealing with Christians or moral people. Appeasement was tried at Teheran and Yalta and half of Europe was lost to Communism. We can appease ourselves, our Christian Churches, and our civilization right out of existence if we are not careful. Don't forget that that is the aim of Communism, which it does not lose sight of for a moment.

Missouri Moves

THREE POINTS about the convention of the Lutheran Church-Missouri Synod last month in Milwaukee are heartening to those who hope for cooperation of all Lutherans this side of heaven.

One was its action in regard to cooperation with the National Lutheran Council. This move was vigorously opposed by a minority group in the Synod. One opponent warned that participation in Council activities would result in participation in the Lutheran World Federation and then in the World Council of Churches. "Then," he said, "we would be kneeling side by side with members and leaders of the Augustana Synod, the United Lutheran Church, and the ikon worshippers of the Greek Orthodox Church." Another opponent, the Rev. Paul H. Burgdorf, editor of the reactionary *Confessional Lutheran,* said, "Let us not succumb to the humiliating, disheartening, and thoroughly unionistic proposal." But in spite of this strong opposition, Missouri moved forward if only slightly. I do not have the official wording of the resolution, but my understanding is that a committee will be appointed to consult with the National Lutheran Council with regard to possible areas of cooperation.

The second point was in connection with the doctrinal agreement drawn up by an intersynodical committee of the Missouri Synod and the American Lutheran Church. Though there were several "ifs, ands and buts" hedging the action about, the Synod did state its conviction that it found "nothing that contradicts the Scriptures" in the doctrinal statement. One "if" was that if the American Lutheran Church also accepts the statement in its October convention, the common confession will be recognized as a statement of agreement between the two bodies. I do not think there is any doubt that the American Lutheran Church will accept the agreement. One "and" was that Missouri is to submit the doctrinal agreement to fellow members of the Synodical Conference (chiefly the Wisconsin Synod) to secure their consent. This is due to a constitutional provision of the Synodical Conference that no member body is to act on a doctrinal matter without the consent of the others. I doubt whether the Wisconsin Synod will be willing to give its consent in this case, but that is not something that can be laid at the door of the Missouri Synod. One "but" was a special resolution to the effect that acceptance of the doctrinal agreement does not establish church fellowship with the American Lutheran Church. But the same resolution authorized the president of the Missouri Synod "when by the grace of God everything necessary for fellowship has been accomplished," to announce the fact officially.

The third point was Missouri's action, or lack of action, in connection with Wisconsin's objection to Boy Scout work. The Wisconsin Synod, through its president, had sent the Missouri convention a letter accusing the latter body of "indifference to Biblical truth" in such matters as scouting and cooperation with other Lutheran bodies. Wisconsin considers the Scouts a non-Christian religious organization. Recently a Wisconsin Synod pastor refused communion to a woman member because of her connection with a Girl Scout troop; and that pastor's brethren apparently approved his position, for they elected him district president. But in spite of the letter from Wisconsin, the Missouri Synod reaffirmed its position on scouting, leaving the matter to the jurisdiction of the local congregation.

So there it is: a tentative step in the direction of cooperation with the National Lutheran Council; a definite step in the direction of fellowship with the American Lutheran Church; and a refusal to take a backward step at the behest of the Wisconsin Synod.

War and Peace

Charles Malik

INTRODUCTORY NOTE

The National Committee for Free Europe deems it a vilege to publish in pamphlet form the text of a statent made before the Political Committee of the General sembly on November 23, 1949, by Dr. Charles Malik, nister of Lebanon in the United States and Chairman the Delegation of Lebanon to the Fourth Session of General Assembly of the United Nations. This statent, to which Dr. Malik has now added a postscript a nificant part of which has not previously been pubed, is so lucid, so convincing, so well documented t in the view of the Committee it should have the attion of the widest possible audience.

Dr. Malik deals specifically with two proposals conned in the opening address of Andrei Vyshinsky before General Assembly on September 24, 1949—(1) that General Assembly condemn the preparations for war ng conducted principally in the United States and eat Britain; and (2) that it urge the five permanent mbers of the Security Council to conclude a pact for strengthening of peace.

Only the exceedingly naive believe that the proposals Mr. Vyshinsky represented a serious attempt on the t of the Soviet Union to find a way of easing the tena between East and West. Yet it remained for Dr. Malik offer incontrovertible proof that Mr. Vyshinsky was rely employing the technique of the skilled propadist in an effort to mislead the unwary.

t is the thesis of Dr. Malik "that Communism in genl and the Soviet Union in particular do not really h peace; that every peace offensive on the part of the iet Union is but a strategic or tactical device deteed by the particular stage in the development of Comnism. It is, in reality, just a phase of an overall war n."

n support of this thesis, Dr. Malik has drawn extenly on the writings of the principal intellectual leaders world Communism, from Marx to Stalin. His argunt, pursued with relentless logic, is punctuated by the t telling quotations from Communist sources. In brief pass, he has contrived to expose the philosophy and pose of the Soviet Union with amazing clarity.

Dr. Malik has no doubt that as long as the policies of Soviet Union are determined by a Communist regime, threat to world peace from this quarter will inevitably tinue. It is not enough that we should be clear about nature of the Soviet challenge. We must be equally r about the quality of our own response. In Dr. lik's words, war and peace are not only a function of mmunism: they depend on the state of health and ills in Western culture as well.

In this account toward the end of his statement Dr. ik feels constrained to set forth the impressions of a pathetic friend who looks upon us from afar. "There many phases of Western life which are repulsively erialistic. The spirit of business and gain, the maddng variety of things exciting your concupiscence, the r selfishness of uncoordinated activity, all this is not ething to attract and inspire. . . . To the superficial erver who is unable to penetrate to the core of love truth which is still at the heart of the West, there is little to choose between the soulless materialism of the West and the militant materialism of the East.

"There is a general weakening of moral fibre. One gains the impression that the great fund of moral strength which has been handed down from the tears and labours of the ages is not being creatively replenished. . . . I must say in all humility that the leadership of the West in general does not seem to be adequate to the unprecedented challenges of the age."

Dr. Malik warns us insistently against the menace of the Soviet Union. He presents a vivid picture of this new challenge to the Western world. But at the same time he emphasizes the danger lurking within ourselves. He feels that the response of the West to the Soviet threat has until now been far too timid and uncertain. Surely in his provocative analysis of Soviet policy and of our own inadequacy there is much we might with great advantage take to heart.

I. The Importance of the Question

WAR AND PEACE is the title of one of Russia's greatest works of literature. Many people think this is the greatest novel that has ever been written. It is therefore fitting and proper that the United Nations discuss the ultimate problems of war and peace in connection with a proposal by Mr. Vyshinsky. The Russian mind seems to have brooded long and deeply over this issue. Tolstoy's brooding produced a masterpiece for all humanity. We cannot be grateful enough to the Soviet Union and to her distinguished Foreign Minister for having precipitated this great debate. Whether or not one disagrees with Mr. Vyshinsky's analysis, and no matter how radical or deep this disagreement might be, the Soviet insistence that everything hangs on the ultimate question of war and peace is absolutely sound. This is not the paralysis of suspicion: this is the sober honesty of truth. For unless peace is assured, everything else that we are doing—Korea, Greece, Palestine, former Italian Colonies, international economic cooperation, human rights, the United Nations itself—will go up in smoke. No debate is more important than this one; and unless we determine fearlessly to bring out the whole and absolute truth, we are not worthy of the present challenge. The moment has come when nothing may be concealed, when everything must be said.

Mr. Vyshinsky's proposal condemns the preparations of a new war, laying the responsibility for these preparations at the doorsteps of the United States of America and the United Kingdom. It repeats the well-known Soviet thesis with respect to the prohibition of atomic weapons and seeks a five-power pact for the strengthening of peace. My country, Lebanon, will not be consulted about this pact, nor will it be asked to sign it if and when it is concluded. For Mr. Vyshinsky is certainly right that, with all the due respect which he al-

ways pays the small and middle nations, it is the Great Powers which bear the primary responsibility for war and peace. But, it will be observed, Mr. Vyshinsky did not approach the United States, the United Kingdom, China and France separately and directly in regard to this pact; he is asking the General Assembly to "express unanimously the wish" that the five Great Powers negotiate and conclude this instrument. Mr. Vyshinsky therefore is not urging his proposal for rhetorical or propaganda purposes; he will ask us at the end to vote for or against it. It is this eventual, exceedingly responsible act of voting, conferred upon us by our membership in the General Assembly, that justifies our full participation in the present debate. War and peace are questions that radically concern everybody, regardless of whether he can manufacture an atomic bomb or muster forty divisions of infantry, and Mr. Vyshinsky has fully recognized this by refusing to take up this matter directly with the Great Powers and independently of the rest of us. Mr. Vyshinsky has every right to be offended and to charge that we voted mechanically and blindly if we did not take our voting so seriously as to expound fully the motives of our action.

What is it then that we find ourselves facing? We find ourselves face to face with a claim by the honorable representative of the Union of Soviet Socialist Republics that the United States of America and the United Kingdom are preparing for war, that the policy of what he calls "the ruling classes" of these two countries is to unleash a new war, that Communist Russia, on the other hand, loves peace and seeks peace, and that the best proof of this Communist love of peace is the olive branch of the five-power pact which Mr. Vyshinsky is now offering the world. This is the general framework of reference within which Mr. Vyshinsky moves and wants us to move. This is the general character of the present peace offensive of Soviet Russia.

But surely there is a tragic joke in all this. We all know that Mr. Vyshinsky is so intelligent that he will never be taken in by his own joke. It remains that he must believe that he can put over his own joke on the rest of us. He must have indeed a very low opinion of the non-Communist world to suppose that this tragic joke of his can be easily and painlessly swallowed by us. However decadent and in need of basic reform the non-Communist world might be, Mr. Vyshinsky can be sure of this, that it has not yet reached that abysmal depth of decadence whereby it sees truth falsehood, and falsehood truth. For everybody knows the non-Communist world is purely on the defensive; and that Communism has been attacking it for a hundred years. The non-Communist world existed long before Communism, and I am willing to wager it will long survive it. It was Communism which in the first instance began the offensive, started the attack, made the initial act of aggression. It is Communism which has a basic, fully articulate philosophy of war and revolution. Let us then, in all soberness and responsibility, inquire into the century-old Communist doctrine of war and revolution.

II. The Communist Doctrine of War and Revolutio

Peace presupposes mutual trust. Without the conf dence, the sincere and convinced confidence, of one par in the peaceful nature of the ultimate motives and o jectives of the other, there can be no sense of securit and therefore no peace.

Rightly or wrongly, the non-Communist world is co vinced that Communism in general and the Soviet Unic in particular do not really want peace; that every pea offensive on the part of the Soviet Union is but a str tegic or tactical war-device determined by the particul situation of international relations and by the particul state of the development of Communism: in reality ju a phase of an over-all war plan.

It is this that we must examine. We must determi whether this deep-seated conviction of the non-Cor munist world, of the common man as well as the leade of Western democracies, is justified or not. The questi is not: Is the Western world really thus convinced? T question is: Is the Western world justified in being th convinced?

To answer this crucial question, we have to turn to t Soviet Union itself and not to the Western world—to t record and practice of the Communist State in the pa and primarily to the teachings of Communism about t past, the present and the future.

Fortunately, the answer to this question is not far seek. For there is an essential relationship between Cor munist philosophy and practice. The leaders of the Cor munist movement have also been its teachers and ma ters. Every decisive action undertaken by the Comm nist parties or the Communist States has been the dire result of a certain aspect of Communist philosophy; a the Communist teachers have invariably devoted co siderable time and energy to the clarification of that a pect of the Communist ideology which sheds particul light upon, and determines the course of the action question. Communism is an ideology formulated for, a unfolding itself in, and conditioning the course of a mo ment. It is to this ideology that we must turn to answ our question. What is then the Communist philosop of revolution?

An examination of classical Marxism and its orthod Soviet interpretation reveals four fundamental theses Marxism with respect to revolution. These are: *fir* Marxism is essentially a revolutionary doctrine; *second* the revolutionary change of the structure of society fr the so-called bourgeois to the so-called proletarian p tern, which is the objective of the Communist moveme can be achieved only through the forcible overthrow the existing regimes and the violent seizure of pow *thirdly,* even though the Communist revolution may s ceed, and the dictatorship of the proletariat may be est lished securely in one country or a few countries, su success cannot be complete or secure unless it contr utes effectively to the victory of the revolution in countries; and, *fourthly,* even though the rise and victory of the Communist revolution, in one country a

ventually in all countries, is an inevitable result of the ature of capitalism and its final stage, imperialism, yet is inevitable result can and should be accelerated and tualized by human effort, namely by the action of Com- unist parties and States. Upon the truth of these four eses all the orthodox teachers of Communism agree.

The first thesis is that Communism is essentially a revo- tionary doctrine and movement. For in accordance ith its vision of reality, its conception of action is deter- ined. The Marxist vision of reality is dialectical through nd through. Hence, the Communist movement arising ut of this dialectical metaphysics is necessarily dynamic nd militant.

Nothing perhaps conveys this revolutionary spirit, hich is essentially characteristic of Marxism, better an the opening and the closing words of the *Manifesto*. A spectre is haunting Europe—the spectre of Commu- sm," write Marx and Engels at the beginning of that elebrated document. They conclude it with the battle- y:

> "The Communists disdain to conceal their views and aims. They openly declare that their ends can be at- tained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.
>
> "Working men of all countries, unite!"

We have it on the authority of Lenin that the essential nd the distinctive characteristic of the Marxist ideology its revolutionary aspect. And we have it on the author- y of Stalin that the peculiar merit of Lenin is precisely is understanding of Marxism as essentially revolution- y, and his rescuing of Marxist revolutionism from the acifist interpretation, or rather misinterpretation, of Iarxism, made by the "opportunist" leaders of the Sec- nd International. Certainly Marx himself was not wrong hen he described his own teachings as "in essence criti- l and revolutionary."[1]

We come now to the second thesis. A teaching or move- ent may be revolutionary in one of two senses; either y merely advocating the total change of the ruling class f society and the radical transformation of existing civi- zation in all its patterns, structures and presuppositions; by conceiving this radical transformation as possible nly through the forcible seizure of power and the violent verthrow of the ruling classes and shattering of the es- blished regimes. Apart from the question of political omination, the teachings of Jesus Christ were certainly evolutionary but only in the first sense. Communism is evolutionary in both senses. It has taken into its proud ands the course of events.

In 1871 Marx wrote to Kugelmann that "the precon- tion of any real people's revolution" is "not, as in the past, to transfer the bureaucratic and military machinery from one hand to the other, but to *break it up*."[2] Hence Lenin declares that "the replacement of the bourgeois by the proletarian state is impossible without a violent revolution."[3]

Several corollaries follow from this thesis. (1) The revolutionary Communist is antagonistic to reform. "To a revolutionary," writes Stalin, "the main thing is revolutionary work and not reforms; to him reforms are by-products of the revolution. . . . The revolutionary will accept a reform in order to use it as an aid in combining legal work with illegal work, to intensify, under its cover, the illegal work for the revolutionary preparation of the masses for the overthrow of the bourgeoisie."[4] (2) The revolutionary Communist is dissatisfied with parliamentary "opposition" and "legal measures" for the transformation of bourgeois society into proletarian society. "Does not the history of the revolutionary movement," asks Stalin, "show that the parliamentary struggle is only a school for and an aid in organizing the extra-parliamentary struggle of the proletariat, that under capitalism the fundamental problems of the working-class movement are solved by force, by the direct struggle of the proletarian masses, their general strike, their insurrection?"[5] (3) The proletarian revolution must not wait until the proletariat constitute a majority in a country, but should take advantage, as Stalin says, paraphrasing the words of Lenin, "of any favourable international and internal situation to pierce the front of capitalism and hasten the general issue."[6] (4) The proletariat must ally itself with any other revolutionary element in order to hasten the overthrow of the bourgeoisie: it must ally to itself the peasantry, the semi-proletarian elements of the population, and the revolutionary elements in colonies fighting for liberation from so-called imperialism.

The third thesis is that the Communist revolution,—which initially aims at being world-wide in its scope; and which, at its various stages, requires different and appropriate strategies; and which is at present in its third stage, after the victory of the proletariat in Russia,—the Communist revolution, I say, must, in the words of the *Manifesto*, "everywhere support every revolutionary movement against the existing social and political order of things" (p. 38); and, in the words of Lenin, must do "the utmost possible in one country *for* the development, support and awakening of the revolution *in all countries*"[7]; and, in the words of Stalin, "must regard itself not as a self-sufficient entity but as an aid, as a means of hastening the victory of the proletariat in other countries."[8]

The conception of strategy is very essential to Communist doctrine. It means, as Stalin defines it, "the determination of the direction of the main blow of the proletariat at a given stage of the revolution, the elabora-

[1] J. Stalin, **Foundations of Leninism** (New York: International Publishers, 1939), p. 27.
[2] V. I. Lenin, **State and Revolution** (New York: International Publishers, 1932), p. 33. (Italics in the original.)
[3] **Ibid.**, p. 20.
[4] Stalin, **op. cit.**, p. 104.
[5] Stalin, **op. cit.**, p. 24.
[6] **Ibid.**, pp. 22-23.
[7] Lenin, **Selected Works**, Vol. VII, p. 182. (Italics in the original.)
[8] Stalin, **op. cit.**, p. 46.

tion of a corresponding plan for the disposal of the revolutionary forces (the main and secondary reserves), the fight to carry out this plan throughout the given stage of the revolution."[9] As the Communist revolution has already passed through two stages and is at present in its third stage, Communist strategy has changed accordingly, Stalin assures us.[10] He defines the strategy of this third stage as follows:

> "Objective: to consolidate the dictatorship of the proletariat in one country, using it as a base for the overthrow of imperialism in all countries. The revolution is spreading beyond the confines of one country; the period of world revolution has commenced.
>
> "The main forces of the revolution: the dictatorship of the proletariat in one country, the revolutionary movement of the proletariat in all countries.
>
> "Main reserves: the semi-proletarian and small-peasant masses in the developed countries, the liberation movement in the colonies and dependent countries."[11]

The reserves of the revolution Stalin divides into two classes, direct and indirect. Of the first he cites "the proletariat of the neighbouring countries"; of the second, the "contradictions, conflicts and wars . . . among the bourgeois states hostile to the proletarian state, which can be utilized by the proletariat in its offensive or in manoeuvering in the event of a forced retreat."[12]

It is the task of Communist leadership, which has in mind at every stage the ultimate victory of the revolution in all countries, "to make proper use," at the present stage, "of all these reserves for the achievement of the main object of the revolution."[13]

Among the "principal conditions which ensure strategic leadership,"[14] Stalin emphasizes the following two:

> "*First:* the concentration of the main forces of the revolution at the enemy's most vulnerable spot at the decisive moment, when the revolution has already become ripe. . . .
>
> "*Second:* the selection of the moment for the decisive blow, of the moment for starting the insurrection."[15]

Hence, also, one of the main tasks of the dictatorship of the proletariat, "on the morrow" of victory, is "to arm the revolution, to organize the army of the revolution for the struggle against foreign enemies, for the struggle against imperialism."[16]

The fourth fundamental thesis of the Communist theory of revolution is that the rise and victory of the proletarian revolution is not merely inevitable, being dialectically determined by the nature of capitalism and imperialism, but also can be accelerated by human effort, and must be participated in by the class-conscious workers, provoked by the Communist Parties, and awakened and supported by the established Communist regimes. Fo Marxism is not merely a "scientific" theory which pre dicts what will happen, but also a call for what shoul happen; and Communism is not merely a spectatorial pre diction of the inevitable, but also an exhortation for ef fective and fruitful struggle to make the inevitable ac tual. "Marx said that the materialist theory could no confine itself to explaining the world, that it must als change it," writes Stalin.[17] The *Manifesto* emphasize that Communists should "never cease, for a single in stant, to instil into the working class the clearest possibl recognition of the hostile antagonism between bourgeoisi and proletariat." (p. 38). Referring to "the teaching o Marx and Engels regarding the inevitability of a violen revolution," Lenin says: "The necessity of systematicall fostering among the masses *this* and just this point o view about violent revolution lies at the root of the *whol* of Marx's and Engels' teaching."[18] Stalin says: "Th Party cannot be a real party if it limits itself to register ing what the masses of the working class feel and think . . . The Party must stand at the head of the workin class; it must see farther than the working class; it mus lead the proletariat, and not follow in the tail of th spontaneous movement."[19] In short, the masters an leaders of Communism are unanimous in their view o Communism as a mission, a call for revolution to whic man must respond in action, and not merely a "scientific prediction of the inevitability of the revolution.

There is a naive doctrine of war preached by Commu nism, namely that the cause of war is to be sought i the capitalist system itself, in the imperialistic rivalrie between nation-states for the division of the world be tween them. But we must assert that Communism's ow doctrines of revolution are no less, perhaps even more disturbing than imperialist rivalries and wars. Thos who perpetually point to, emphasize, and seek to acer bate the flames of civil strife, who elevate revolution int a creed, and seek to make it a science, cannot claim t be the exclusive lovers of peace. No one today preache that nations *ought* to go to war with each other: th Communists *do* preach that revolution and civil war ar inherent in all but Communist societies, and *do* seek t push the revolution to its bitter end.

The war of class against class is no less savage an fierce than the war of nation against nation: the strif of brother against brother, of neighbour against neigh bour, is no less horrible than strife between states: peac and harmony, once they are disturbed *within* a commun ity, are no easier, and are possibly more difficult to re store than a disturbed peace and harmony betwee nations.

While our presence here in this organization is th proof that we have abandoned the idea of settling di putes between ourselves by force and the resort to wa the Communists have not abandoned the idea of revolu tion, the idea of civil war and class struggle.

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[9] Stalin, **op. cit.**, p. 90.
[10] **Ibid.**, p. 90.
[11] **Ibid.**, p. 91.
[12] **Ibid.**, pp. 93-94.
[13] **Ibid.**, pp. 94-95.
[14] Stalin, **op. cit.**, p. 98.
[15] **Ibid.**, pp. 95-96.
[16] **Ibid.**, p. 48.
[17] **Ibid.**, p. 31.
[18] Lenin, **State and Revolution**, p. 20. (Italics in the original.)
[19] Stalin, **op. cit.**, p. 91.

In view of this Communist doctrine of revolution, is any wonder that the non-Communist world sincerely d clearly believes that Communism and the Commu- t State *mean* world-wide revolution, the wholesale erthrow of existing regimes in all countries? Is it any nder that the non-Communist world must look after own defenses? So long as the Communist ideology is e foundation and determinant of Soviet policy, is it t absolutely stupid and naive to suppose that the Soviet ion can really have a genuine desire for the security d stability of the rest of the world? Is it not obvious, cept to the blind or frightened, that the only "peace" owable by Communism is the peace of a forcibly com- unized and totalitarianly regimented world? Faced th the olive branches which Soviet spokesmen offer, can only conclude that they are cynical if temporary tics imposed by the present situation of international lations and valid only so long as this situation continues prevail. They carry no assurance whatsoever that mmunism has given up its own form of aggression. r, corresponding to the Communist outlook on histori- l development and international relations, there is a mmunist form of threat to the peace *sui generis;* and ternational peace, as well as the security, stability, and vereignty of non-Communist states, may be threatened t merely by the open attack of a Communist state ainst their borders, but also by its provocation and sup- rt of Communist revolutions within their borders. And erefore the non-Communist world will be perfectly pid, and indeed about to dissolve, if it does not look verishly to its own defenses against possible Commu- t aggression, whether external or internal, and if it es not seek adequately to meet the challenge of the viet Union.

These are harsh conclusions, but so are the premises m which they are drawn. I assure you it has not been leasure to draw these conclusions, for my little coun- is on good terms with the Soviet Union and obviously sires nothing but peace with that great Republic. It s been a source of infinite anguish to me that I had face these facts. For truth is above politics, and so g as logic is logic the proposition that Communism, damning the non-Communist world, *means* war and volution, is as true as the multiplication table. I shall oice as a child if Mr. Vyshinsky can refute me, not leed by vituperation and rhetoric, but by cold and nest reasoning. For the whole issue of war and peace our generation hinges on whether Communism is or not militant and revolutionary.

How can war be prevented? What can the United Na- ns do to prevent war? Is a Third World War inevi- le? All these questions are misleading and utterly erficial. They pose the wrong question. They blind mselves to the real situation. It isn't as though we a real state of peace dangerously shivering on the nk of war, concerning which therefore the supreme estion would be how to prevent ourselves from going r the precipice. It is rather that we have a real state fundamental conflict and unrest, and have had it on our hands for decades, and the supreme question is therefore how to resolve it, how to bring about a settlement, how to end the present time of troubles. It isn't as though there was already agreement and concord, and the supreme question therefore was how to prevent disagreement and discord. It is rather that there is already the most radical basic disagreement, and the supreme question therefore is how to achieve real, fundamental understanding. For there can be no greater disagreement than when one wants to eliminate your existence altogether. The Communist doctrine of war and revolution postulates the inevitability of war and conflict; it ascribes war to the very essence of history and existence; it cannot conceive truth without dialectical opposition; and therefore, according to it, everything must sooner or later issue into conflict. Dialectical materialism is the primordial doctrine of eternal conflict. War is always there potentially. The original state is not rest and peace; the original state is struggle and change. Hence when rest and peace and understanding supervene, dialectical materialism at once suspects them: they are not natural! Dialectical materialism can rest its sight only on the vision of unrest and revolution. It cannot be happy except in the belief that we are already on our way to the abyss. This is what we are ultimately dealing with. I submit it is not an ordinary form of government, a common type of philosophy. It is a radical challenge which cannot be left unanswered. Therefore the question is not whether war can be prevented, for we are in a sense in the midst of it; the question is whether and how war can be ended. The question is not whether a Third World War is inevitable; the question is whether peace, with dialectical materialism's absolute negation of peace, is really possible.

III. Communist versus Western Existence

At this point a very important question suggests itself. What if the Communist revolution ushers in a new civilization superior to everything in the past? What if it does away with all injustice, all exploitation of man by man, all material and social grounds of misery and unhappiness? What if only in a Communist world, wherein material insecurity and injustice are banished forever, can man really be free to realize his highest potentialities? Wouldn't this lure of justice and security justify the violence of the revolution? Wouldn't the ideal of liberating the toilers in every land justify Communist intervention in the class struggle all over the world?

This is an important question. It raises the problem of ends and means which I shall not discuss now. I only want to say in passing that I belong to the school of thought which denies that a good end justifies a bad means. In the contemporary political world, Mr. Nehru, the great leader of the Indian people, has given vigorous expression to this point of view.

But apart from the problem of ends and means, and even supposing that the good end justifies the bad means, let us inquire into how good the Communist end is in itself. It may be such a wonderful civilization awaits us

that we should all join in its realization, even if we should morally suffer in the process. My whole temperament happens to be as far removed from pacifism as possible, and, for what my fighting is worth, I would fight in a war or a revolution if I were convinced that they were for a supremely worthy cause. Surely war or revolution is not the worst thing possible: tyranny is far worse.

No one can fail to admire the magnificent achievements of the Soviet State. It did away with Tsarist autocracy. It has, in thirty years and despite two terrific wars, set one-sixth of the globe, hitherto exceedingly backward, on the sure path of industrialization. There is a genuine concern for the uplift of the masses. A Soviet representative is never more sincere than when he attacks all forms of social or economic discrimination. There is a passionate attempt at socialism, at sharing the goods of life among all members of society. The care the Soviet State lavishes on its children is certainly exemplary. We all recognize the fact that the Soviet socialist system strives to achieve real equality of opportunity for its citizens, from the time of their birth onwards, and that talent, whatever be the status of the individual or family in question, is recognized and encouraged to realize itself and to rise to the top of the social scale so as to bear its full fruit for the benefit of society as a whole. The peoples of the Soviet Union seem to be straining their utmost to realize a new harmony between their diverse national, racial and linguistic stocks. In a world bitterly divided by national, racial and cultural antagonisms, the multi-national, multi-racial, multi-cultural super-state is a novel mode of political organization holding forth great possibilities for the future. The world will always be indebted to the heroic achievements of the Red Army in the recent war under the superb leadership of Generalissimo Stalin. Where would the cause of freedom be today if Hitler's hordes were not decisively beaten back at Stalingrad, at Moscow, at Leningrad?

Undoubtedly these are great achievements. It is only blindness or ignorance or prejudice or sheer nihilism that fails to recognize them. The world is, all of us are, certainly the better for them. The Soviet positive achievements will endure whatever the future holds in store.

But—and this is the tragedy of the situation—these great things, I fear, have been achieved at a frightful human and spiritual cost. Need they have been achieved at such a high price? Couldn't they be realized, whether in Russia or in the rest of the world, without the loss of the older tested values? Is social justice and harmony impossible without a transvaluation of all values ("eine Umwertung aller Werte")? Is Communist existence, with all the admitted positive achievements of the Soviet Union, but also with all the positive losses of value entailed in these achievements, worth our enlisting under the banner of the universal Communist revolution?

To be able to answer this question we must inquire into the Communist and Western outlooks at their authentic best.

There is a point-to-point antithesis between the outlook of Communism and the outlook of the highest traditions of the West with respect to the fundamental categories existence.

The outlook of Communism on everything is dete mined by its fundamental materialist ontology. The n ture of things, values and processes of history is accor ingly simplified. In this oversimplification of the co plex ultimate elements of existence lies the fundamen inadequacy of the Communist outlook in general.

Man, you and I in person, is conceived as a purely m terial being, whose spiritual and inward experiences a achievements are nothing more than modifications tendant upon and reducible to the movement of the m ter which he is. The dignity of man—which the Classic tradition saw as consisting of man's rational and creati powers, and the Christian tradition as emanating fr man's status as the Image of God destined for eter life—is replaced, in the Communist philosophy, by t status of man as a unit in a multitude, a part of a grea whole, determined in his worth, like that whole itse by his contribution to the production of material goo So engrossed are the Communists in the materialis phenomena of capital and labor and sheer economic goo that man is conceived, to use the famous phrase of Stal as at best "the most precious capital."[20]

Religion, which the West has invariably conceived the response of man to the Divine Presence, Communi conceives as a product of the economic structure of ciety, conditioned and determined in its rise as well in its value by this structure. The deepest stirrings the human soul in the presence of Divine Glory and response to Divine Love—which have characterized sai liness and produced the best in philosophy and art in West—are thus envisioned by Communism as noth more than superstitions propagated by exploiters for doping of the exploited, and are to be combated s tematically, albeit tactfully. Religion is "the opium the people."

The representative thinkers of the West regarded eth as rooted essentially in the nature of man and in absolute order of values, both of which are grounded the transcendent order of the Divine. Communism jects the very conception of absolute standards of eth or unconditional moral judgments or obligations. " say that our morality is wholly subordinated to the terests of the class-struggle of the proletariat," decla Lenin; "We deduce our morality from the facts and ne of the class-struggle of the proletariat."[21] Mr. Vyshin writes:

> "Communist morality, of which Lenin spoke in 1 penetrates into ever broadening strata of our soci The actions, the entire conduct, of the honorable So citizen to social and personal life is dictated by the terests of our socialist revolution, the interests of people, and by the task of the triumphant consumma of communism. For this reason implacable hatred enemies of the revolution, struggling against foes

[20] A. Y. Vyshinsky (Editor), **The Law of the Soviet State** (New Y Macmillan, 1948), p. 629.

[21] Lenin, **On Religion** (New York: International Publishers, 1 pp. 47-48.

the people, against Trotsky-Bukharin spies and diversionists who acted for the bourgeoisie in striving to overthrow the existing socialist order in the USSR and to reestablish capitalism, is one of the most important principles of communist morality."[22]

According to the genuine traditions of the West, the man person has a complex relation to society, which such that, on the one hand and in one sense, the individual is a part of society, and, on the other hand and another sense, the human person is a whole which nnot be reduced to the quantitative dimension of a ere part, and is of a certain ultimacy which cannot be spended or relegated in favour of the interests of soety; for man is a being to whom the order of the Divine d the Absolute is accessible, and in whose encounter th, and response to, this order, lies his worth and axiogical ultimacy. It is on the grounds of this dual-status the human person that his rights and obligations can harmonized, and the rights of the person and those society can be conceived as concordant and not disrdant. To Communism, man's worth is conditional, t absolute; derivative, not ultimate. Man, every man, ists *for* society; society exists *for* the production of aterial goods. Man is a part of a greater whole, which, turn, is instrumental to an impersonal and material end.

The deepest traditions of the West conceived of man the subject of basic and inalienable and universal ghts, rights which are based upon his very nature and hich are embodied in natural law. From Sophocles to e Stoics and Cicero, and from St. Paul and the Church thers to St. Thomas, to Suarez and to Grotius, and en to the philosophers of the eighteenth century and e thinkers of the American and French Revolutions, tural law has been looked upon as the immediate basis human rights. Communism rejects the very idea of trinsic and inalienable human rights. Rights are not knowledged and recognized — literally, re-cognized — d discovered by the Collective in the very nature of an, but are rather conferred upon the person by the llective, granted to the individual by society. They e conditionally given, and may be withdrawn. Rights at are absolute and unconditional, rights that are natal and inalienable, rights that inhere in the very nature d dignity of man as a person, are rejected by Communism in theory, and trampled by Communist states in actice.

Freedom of thought, freedom of conscience, freedom expression, freedom of artistic creativity, freedom of sociation—and all the fundamental freedoms of man hich pertain to the very dignity of personality—are erated to the extent, and only to the extent, to which ey conform to the strict requirements of the interests Communism as interpreted by Communist leadership. r. Vyshinsky writes:

"Having given the toilers freedom of speech, assemblies; street parades, press, and so on, the Soviet government explicitly excluded the nonlabor classes from enjoyment of this freedom. . . . Having assured genuine freedom of press to the toilers, the Soviet government did not extend this freedom to the nonlaboring strata."[23]

"In our state, naturally, there is and can be no place for freedom of speech, press, and so on for the foes of socialism. . . . Freedom of speech, of the press, of assembly, of meetings, of street parades, and of demonstrations are the property of all the citizens in the USSR, fully guaranteed by the State upon the single condition that they be utilized in accord with the interest of the toilers and to the end of strengthening the socialistic social order."[24]

The tragic fate of intellectuals, scientists, poets and musicians under Communist rule—whether of those who heroically remain loyal to their best lights at the risk of liquidation, or those who disgracefully retrace their steps and make public retractions—is not surprising. The Communist state—or, at least, the dictatorship of the proletariat—like any other form of totalitarianism, necessarily suffocates spontaneity, inner dynamism, freedom and diversity. The spirit of man, which can be itself and its best self only in freedom and love and genuine communion, is choked and annihilated by totalitarianism. The loftiest heroism summoned in the human heart by an ideology of materialism is at best formal and one-sided, pathetically narrow in scope and tragically impoverished in content. The noblest achievements of the human spirit are initially unauthenticated by indoctrination, censorship and spiritual enslavement. Man is not respected by being declared "the most precious capital"; for man *is* only when he is viewed as a destiny-bearing and a destiny-burdened being, and when his relation to himself and to others and to God springs freely and responsibly from the inner depths of his soul.

The totalitarian control by the state of every source of independence and freedom is absolutely contrary to nature and man. That the state, the mere organ of government and order, is the source of every law, every truth, every norm of conduct, every social and economic relationship; that no science, no music, no economic activity, no philosophy, no art, no theology, is to be permitted except if it is state-licensed and state-controlled: all this is so false, so arrogant, so autocratic and tyrannical that no man who has drunk deep from the living waters of the Western Platonic-Christian tradition can possibly accept it. The State does not come in the first place; it comes in the tenth or fifteenth place. The University is higher than the State; the tradition of free inquiry is higher than the State; the Church is higher than the State; the family is higher than the State; natural law is higher than the State; the intimate circle of love and friendship is higher than the State; God is higher than the State; within limits, free economic activity is higher than the State. Far from the State determining the proper nature and limits of autonomy of these other things, they set proper limits to the activity of the State, so that if the State trespasses these limits, it ceases to be the State: it becomes a tyrant. By the word "higher"

[22] Vyshinsky, op. cit., p. 645.

[23] Vyshinsky, op. cit., pp. 614-615.

[24] Ibid., p. 617.

I mean that the University, the Church, the family, etc., contain sources of truth and being that are not only utterly independent of the State and belong to a separate realm altogether, but that this truth and being is qualitatively superior to any truth and being belonging to the State as such, so that a ruler, or king, or dictator, passing a scientist, or mother, or priest, or saint, or lover, or philosopher, should take off his hat and bow to him or her in all respect; and should in addition sit at his or her feet and learn truths which his State could never teach him. The destruction of all this intermediate plenum of freedom is the most grievous sin committed by totalitarianism, of whatever stripe.

Because man is a rational being, the evil of his own doing always has its origin in an error of his mind. I shall now list the eight basic errors committed by the metaphysics of Communism, and contrast them in each case with the truth of the Western positive tradition.

1. That ultimate reality is through and through matter. The truth is that besides matter and utterly irreducible to it, there is an independent and superior reality, namely mind and spirit.

2. The proper attribute of reality is change and strife. The truth is that there is a changeless and stable order of existence on which the mind can really rest.

3. There is no objective and eternal truth. The truth is that such a truth exists, and that only by humbly seeking and finding it can we achieve genuine understanding and real peace.

4. Only the immanent and temporal exist. The truth is that there is a whole dimension of transcendent no[t] fully accessible to the mind and heart.

5. There is no God. The truth is that there is a [G]od Who is the loving Father of all of us, including those [w]ho deny Him, and Who is the Creator of heaven and e[ar]th and the Lord of history.

6. That, so far as the nature of things is concer[ned] only the tradition of Democritus, Lucretius, Feuerb[ach] and Marx is right. The truth is that this materialist t[ra]dition is thoroughly absorbed by the more concrete p[o]sitive tradition from Plato and Aristotle to Hegel [and] Whitehead.

7. Man is perfectible by his own self-sufficient eff[ort]. The truth is that man has a certain inherent perver[sity] of which he can only be cured by transcendent aid.

8. The human person is for the sake of society and [the] state. The truth is that society and the state are for [the] sake of the human person.

This is the sort of metaphysics which inspires Com[mu]nism, and this is the kind of world which it seek[s] realize here on earth. For all its genuine passion[s] social and economic justice, and for all its enduring p[o]sitive achievements, the Communist world and idea[l] nevertheless a materialistic, atheistic, dialectical, r[e]tivistic, purely immanent (i.e., this-worldly) and m[an]made, totalitarian world and ideal. I must conclude f[rom] all this that it is [illegible] Communist existence j[u]stifies the Communist revolution, even if the end just[ifies] the means.

(To be Concluded)

I John 5:7 Still Talks

E. H. Parsons

(Concluded)

SINCE WRITING MY LAST ARTICLE I have secured a concordance of variant readings which is the last appendix in Englishman's Concordance to the Greek New Testament. From a study thereof, I found that the Erasmus fourth edition of 1527 differs from Stephens 1550 or Received Text in 16 readings. These are misprints in the Erasmian text with 5 involving spelling, 8 involving omissions (1 kai, 1 en, 1 me, 1 megalas whose meaning is implied anyway from the context, 1 oun, 3 times the article), 1 involving transposing Jesus Christ, 1 autou. Luther's German translation of the New Testament was based on the first and second Erasmian texts, but would have no differences even if it had been translated from the Stephens 1550 or Received Text, if this latter text had been available for Luther. Now the Authorized Version is a translation of the Received Text. Beza's 1598 text was only used for verification. The translators of the Authorized Version prepared no edited Greek text for their translation. However, Scrivener prepared a hypothetical Greek text which is constructed from English to Greek. This is very suppositional because it assumes the Authorized Ver[sion] is strictly literal when the fact is that it is paraphrast[ic] many places, some of which result to preserve [the] rhythm. The American Bible Society states that a[t the] time that Scrivener made this hypothetical Greek [text] for the Authorized Version many of the editions [con]tained many misprints involving capitalization and p[unc]tuation. Of the 227 variations assumed from such a [hy]position 5 involve capitalization, 1 accent, 9 transp[osi]tion (usually Jesus Christ), 25 places where the Autho[rized] Version should have used italics but did not, 40 inv[olve] grammatical or vocabulary choice, 11 involve erro[neous] charge that Authorized Version failed to italicize, 2 [in]volve grammatical matters where Koine Greek s[tudy] Scrivener to be in error, 38 involve the article wh[ich] very conjectural to set out, and the others are in fact [par]aphrastic renderings in the Authorized Version. The [two] places which should be mentioned are four in nu[mber]. The Authorized Version omits "And having turne[d] his disciples" in Lk. 10:22. However, these words i[n] context make out clearly that the preceding praye[r]

esus is parenthetical; still, this parenthetical idea is nplied and is supplied by the reader from a careful eading of this context. The second place is Lk. 17:36, hich should be entirely italicized because it is an en-rged paraphrastic rendering of verse 35 from the word, vo. The third place is "And the angel stood" in Rev. 1:1 which is supplied from the context and should have een italicized. The fourth place is Mt. 23:13-14 where ie Authorized Version reverses these verses as they and in the Received Text. From what has been said is readily seen that the Authorized Version is a very ithful translation of the Stephens 1550 or Received Text nd the same would apply to its relationship to the first rasmian Text. Therefore, when Luther speaks of "The ext" and "the Bible," these designations have for his erman translation the same connotation as the same rms have when applied to the Authorized Version. This nnot be said when comparing Luther's translation with e English Revised Version, or the American Revised ersion, or the Revised Standard Version, because these st three versions are based on hypothetical Greek texts ffering very widely from the Erasmian Text or from e Received Text. Luther's translation and Authorized ersion are based on the Received Text which shows the llowing care of transmission, "Griesback reckoned up-ards of one hundred manuscripts of this class which inutely harmonize with each other" (Horne's Introduc-on (one book), vol. 1, p. 205). Kenyon says of the ephens 1550 Greek text, "It is that that underlies the nglish Geneva Bible of 1557-60, the Bishop's Bible of 68, and the Authorized Version of 1611; and it was this at continued to be printed in all editions" (The Bible nd Archeology, p. 289).

There are a few things that one should bear in mind regard to the Authorized Version. It gives many neu-al renderings. These involve verses whose interpreta-on has been a matter of dispute for centuries or when e translation committee could not agree. In these cases e A. V. usually gives a hint of such a condition exist-g. All the translators were of the Anglican Church, hich as far as church offices are concerned is ecclesi-tically-minded and therefore in this respect was closer the Roman Catholic Church than the other Protestant dies. This version adopts the commonly known theo-gical terms derived from the Vulgate. It was intended be read aloud, and this feature must be remembered regard to the punctuation used. It stops paragraphing th Acts 20. There are many instances where the Au-orized Version supplies words to complete the thought d fails to italicize the words supplied. It is not precise its use of the Greek article as well as when the Greek ticle is absent. The same applies with respect to the nderings of the prepositions, and often with tense and ice. Therefore, for precise exegesis the Received Text ust be consulted. In the year 1611 quotation marks re not in use, and the colon and semicolon were more mmonly used than at present. It is not consistent in ndering proper names since it may transliterate, Latin-or Anglicize. It is not consistent in capitalization; refore each time the word, spirit, is found, whether capitalized or not, the reader should determine for himself the matter of capitalization. Strictly taken, I believe that, in view of the fact that the Authorized Version is a common denominator for all Protestants and in view of the use of general and neutral renderings in difficult passages, the translators of the Authorized Version never missed the true sense. This is a very important point with a translation so that it reports the ideas of God satisfactorily. The last Jewish translation of the Hebrew New Testament into English, year 1936, published by the Hebrew Publishing Company, New York City, except for the numbering of some of the verses and except for the arrangement of the books, is almost a reprint of the Authorized Version, also called the King James Version. Therefore, for general reading purposes the Authorized Version is entirely satisfactory from the import phase. However, for critical study as exacting exegesis and doctrinal inquiry, a translation is not precise enough.

III. PHILOLOGICAL AND EXEGETICAL VIEWPOINT

On the punctuation of the Authorized Version Riddle says, "The Authorized Version in its punctuation uses what is called "heavy stopping," and both Revised Versions, i.e. English and American, have followed it since the adoption of the modern system would have called for an immense number of changes. The "heavy stopping" makes use of the colon and semi-colon to a much larger extent than the modern system, and employs the comma where it is now deemed unnecessary" (The Story of the Revised New Testament, American Standard Version, p. 79). Oxford Two-Version Bible, p. 1054:

> "Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggest such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semi-colons than is customary in modern English printing."

B. Weiss contended that textual criticism cannot be carried on safely apart from exegesis and literary matters as style, diction, etc. (A New Standard Bible Dictionary by Funk & Wagnall, p. 619). The Revised Standard Version translators call this Internal Criticism, saying, "In fact, this is about the point at which we had arrived anyway: the style of a New Testament author, for example, counts for a great deal more in textual criticism at the present time than it did in the nineteenth century" (RSV "Introduction" p. 40). In regard to the style of the First Epistle of John, Beza was the first to notice that the rhythmic device of homoeteleuthon is used, that is, antithetic clauses are used. For example, verse 7 has "For there are three that bear record in heaven" etc., put in opposition to "And there are three that bear witness in earth" in verse 8. Scrivener admits this style of the First Epistle of John (Six Lectures p. 200). Removing verse 7, therefore, breaks the homoeteleuthon at this point. Verse 8 with "And there are three that bear

witness in earth" indicates a prior witnessing with which verse 8 is contrasted.

Another point to notice is that the Logos Doctrine of the Gospel according to John is given its final details in the First Epistle of John. At the same time the false teachings of Christians within the churches at the time of John concerned the falsity of their super-knowledge or gnosticism which gave them a super-fellowshiping. These Gnostics denied the reality of Jesus and His Incarnation. They denied that Jesus is the Christ or Messiah who was the Expected Deliverer. I Jn. 1:6 is important in stating the Spirit is truth. Since the Word of God is also the truth (Jn. 17:17), one recalls Eph. 6:17: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." This New Thought Movement had no fellowship pleasing to God because it was loveless. God is love, and those in union with God bear fruits of faith showing itself in acts of love in keeping with the commandments of God. These Gnostics deny that Jesus is true man and therefore are antichrists. They also deny that Jesus is the Christ, and therefore are antichrists. They keep on sinning voluntarily, and that is sign that they are not born of God and do not have the Indwelling Spirit. Only he who confesses that Jesus is the Son of God has the Indwelling Spirit (I Jn. 4:16). The expression, Son of God, is used in the Gospel also, but as yet God has not defined for us the expression, Son of God. Naturally, this is what is expected to be done as the climax of this Epistle.

The work of factual philology furnishes valuable information for the passage I Jn. 5:6-8. It is interesting to notice that different translators paragraph the first twelve verses of chapter 5 differently. The Authorized Version translators paragraphed only through Acts 20, so that no aid as to paragraphing here is available from that version. Here is how the different versions paragraph the first twelve verses: (1) all one paragraph—English Revised Version, American Revised Version, Goodspeed, Basic English; (2) Two paragraphs of 1-5 and 6-12—Revised Standard Version, Weymouth, Twentieth Century, Darby; (3) Three paragraphs of 1-5, 6-11, verse 12—Montgomery; (4) Moffatt has 1-11 and verse 12; (5) 1941 American Catholic Version has 1-5, 6-10, and 11-12; (6) Berkley has 1-5, 6-8, 9-12; (7) Concordant Version has 1-4, 5-8, 9-12. When Lange edited his Commentary of the New Testament he stated that there were about 500 different interpretations for the passage that includes Gal. 3:20. Gal. 3:20 in this respect would be a poor second for I John 5:6-9. The history of the exegesis of I Jn. 5:6-9 is no credit to Christian scholarship.

There is no vocabulary problem with I Jn. 5:7-8. It may be remarked that "bear record" in verse 7 and "bear witness" in verse 8 have the same Greek word, marturountes, from which we have our word, martyr. The 'houtos' introducing verse 6 is the Resumptive Demonstrative. The Greek never used the article unless it was for a purpose. But this purpose is not usually shown in a translation unless the rendering is paraphrastic. Verse 6 tells that Jesus was not a phantom, but came in the form of man, and that he was baptized and that he died. The first words, water and blood, d not have the article. Anarthrous water and blood refer to Jesus as human being. Articular water refers to th baptism of Jesus. Articular death is death of atonemen by Jesus. The possessive pronoun usage of the definit article is admitted by the Revised Standard Versio translator because they employ this usage in I Cor. 5: These translators should, therefore, revise pages 46 an 54 in their "introduction." Articular truth is The Abso lute Truth. Articular spirit in verse 8 without the wor 'holy' is the sword of the Spirit or the Word of Go The Holy Spirit is God while the words, water an blood, in verse 8 are created means and so cannot b correlated with the Holy Spirit who is not a means b the conjunction 'and.' A cardinal numeral without substantive may itself be a substantive. Furthermor the neuter article may substantivize an adverb as 'ap tou nun' in Lk. 5:10, or a phrase as 'to peri pollon' i Mt. 26:28 and Lk. 11:3, or any word. The article ofte refers to something just mentioned. This usage is calle the Anaphoric use or The Article of Previous Referenc meaning 'that,' 'the same,' 'that just mentioned' (Dan & Mantey pp. 141-144, Chamberlain's Exegetical Gram mar p. 55—as "the same" in Gal. 3:23, "that Jesus who Paul preaches" in Acts 19:13, "that living water" in J 4:11). The 'to hen' in I Jn. 5:8 refers to something pr ceding because there is nothing to point to coming afte while in Phil. 2:2 'to hen' has three enumerations fo lowing. The Greek conjunction 'kai' has many areas meaning, as and, and also, even, namely, that is (i. summarizing).

The following paraphrastic rendering is offered: "This Son of God is He who came in the flesh, Jesus th Christ; not in His baptism only, but in His baptism (M 3:17) and His atoning death (Mt. 17:5). And it is th Spirit that beareth witness, because the Spirit is th truth. 7 For there are three that bear witness in heave the Father, the Word, and the Holy Spirit: and the three are One. 8 And there are three that bear witne on earth, the sword of the Spirit and the baptism a the Lord's Supper: and these three are in that Oneness 9 If we receive the witness of men, the witness of G is greater; for this is the witness of God which He ha testified of His Son: 10 He that believeth on the S of God hath the witness in himself; he that believeth n God hath made him a liar, because he believeth not t witness that God gave of His Son." Thus verse 6 se out historic facts that Jesus is true man, verse 7 stat that Christ is One of the Three Persons. Therefore, J sus is true God of the same equality and of the sam essence with the Father and the Spirit. Verse 8 stat that the three means of grace operate as means of t Trinity in Unity, and these means tell of one God three persons.

Here is my general interpretation of the First Epis of John. The topic is: "What Christ?" Any fellowsh that denies the historical reality of Jesus or His inca nation, or His baptism, or His atoning death, or that J

us as God-man remains intact since His incarnation, or hat Jesus is the Christ, or that Jesus is the Son of God, that Jesus the Son of God is the Second Person of he Godhead of same essence and equality with the Fa-her and the Holy Spirit, or that eternal life is in faith this Jesus, is walking in darkness and each member such a fellowship is an antichrist.

The objection has been raised by textual proponents hat the Three Heavenly Witnesses do not bear witness heaven. But what does God say? "Likewise the Spir- also helpeth our infirmities: for we know not what we hould pray for as we ought: but the Spirit itself maketh ntercession for us with groanings which cannot be ut-ered" (Rom. 8:26). Jesus says, "Whosoever therefore hall confess me before men, him will I confess also be-ore my Father which is in heaven" (Mt. 10-32. Confer k. 12:8). Jesus says, "He that overcometh, the same hall be clothed in white raiment; and I will not blot ut his name out of the Book of Life, but I will confess is name before my Father, and before his angels" (Rev. 5). "Also now, behold, my witness is in heaven, and y record is on high" (Job 16:19). "And he that search-th the hearts knoweth what is the mind of the Spirit, ecause he maketh intercession for the saints according o the will of God" (Rom. 8:27).

Therefore, removing I Jn. 5:27 from the text is cutting ut the very heart of the Epistle. I Jn. 5:20 supports his view in that it states that the Son of God "is the rue God." 'Houtos' is 'resumptive this' meaning 'this on of God.' "Idols" in verse 21 supports the view that he Epistle deals with 'What Christ?' So, anyone deny-ng any matter what God says of the person, nature, es-ence, and work of Christ is an antichrist and such a one worshipping an idol-christ (II Cor. 11:4).

IV. ESTABLISHED FACT VIEWPOINT

Negative textual critics should practice what they reach. Kenyon says that the higher critics of destruc-ve criticism show an unscholarly readiness to accept he flimsiest arguments against the established view. Kenyon has ideas in his mind that, if he lets them dom-nate, will lead him to the Received Text, so that, then, e will be practicing what he here preaches, "There is uch room for diversities of interpretation, but the foun-ations stand sure, and we can without misgivings be-eve that we have in them the words of eternal life, to e interpreted and applied as best we can" ("The Bible nd Modern Scholarship," p. 53).

Kenyon knows about the stewardship of every Chris-an, because he mentions I Tim. 6:20-21 on p. 40 of "The Bible and Modern Scholarship," where God says to Tim-thy through Paul and to us now; "O Timothy, keep that which is committed to thy trust, avoiding profane and ain babblings, and oppositions of science so called: which some professing have erred concerning the faith."

Now, what is the established view or established fact oncerning the Bible? It is that our Bible is the Received Text and translations that reflect accurately the sense f that Received Text. What evidence or sign do we have for that view? Look at the sales of the English versions, comparing the sales of the Authorized version with ver-sions based on Greek texts that are really remodeled editions of the Received Text. Look at what English version is the common denominator for all Protestants in America. Observe what English version is favored by most of the Reformed church members and most of the Lutheran church members. Observe the English ver-sion from which the unchurched quote when they say that they are citing Scripture. What is happening to versions reflecting edited Hebrew and Greek texts? "The signs of the times from the originals on show what text is being granted continued existence and continued usage without a break. And here is another point. God has permitted the recovery of MSS. which men call the great Codices—but in what a shape. These codices are de-fective with gaps in contents and with plenty of evi-dences of tampering. The one who fixes the established fact status for the true Bible is He whose words they are, namely God. What does God say? Jesus in Mt. 4:4 promises us that "every word" of God will be always available for us for spiritual food. God says, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." Ideas must be expressed in words or signs. God here in I Thess. 1:5 does not say it comes in signs whether the sign be inner feeling, mystic experiences, spiritual intui-tion, inner revelation, endowment of the Spirit, inner insight, or any synergistic act of man to find the ideas of God which involve the success of man's activity, and so on. God says that His good news came in word, but furthermore through these words the Holy Spirit oper-ates with power and with assurance. Jesus says, "Scrip-ture cannot be broken" (Jn. 10:30). But He also says to gainsayers, "And because I tell you the truth, ye be-lieve me not" (Jn. 8:45).

The following Scripture, II Cor. 2:9-14, implies un-broken continuance in words as given. This passage speaks of the activity of the Holy Spirit so that the Greek adjective pneumatikos and the Greek adverb for the same word do not here refer to the passive state of spirituality of man but refer to the activity of the Holy Spirit. The active sense is "Spirit-guided" for the adjective and "un-der Spirit-guidance" for the adverb. Verses 13 and 14 speak of words, and definite words at that, with "Which things also we speak, not in the words which man's wis-dom teacheth, but which the Holy Spirit teacheth; match-ing Spirit-guided truths with Spirit-guided words. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are discerned under Spirit-guidance." Again, "All Scripture is God-breathed" (II Tim. 3:16) does not say only ideas, but says "all" of even "every" which includes the words. God clinches the "words" view and not the "ideas hunted out of a mass of words" view when He says, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (II Pet. 3:2). And of these words God speaks with finality, "But the Word of the Lord

endureth forever" (I Pet. 1:25). Also read Jer. 1:9, Mt. 22:31, Mk. 12:36, Acts 1:16, Acts 28:25, Heb. 3:7, II Pet. 1:21, Ex. 24:3-4, Deut. 31:9, 24-26, II Kings 22:8, II Chr. 34:14 ff., Prov. 25:1, Is. 29:18 (words), Jer. 36:27 on (verse 32 "words"), Mt. 5:17-18 (jot or tittle), Acts 13: 21-22, Rom. 3:10, Acts 13:33-36, Ex. 9:16 ("The Scripture saith unto Pharaoh" and then come words), Gal. 3:16-17 ("He saith not, and to seeds, as of many"), Jas, 2:8, Jas. 2:23, Gen. 15:6. The foregoing are absolute truths, not statements of man. Jesus can always talk with us through His words, the Word of God. And He does therefore give each of His followers this unqualified guaranty: "And lo, I am with you alway, even unto the end of the world" (Mt. 28:20). To which promise, everyone who is Christ's says, "Amen" (Mt. 28:20).

Ancient versions of peoples who were Arian-minded omitted I Jn. 5:7. After a long period of trials and tribulations, these peoples have emerged to raise their voices again. And, their printed translations have I Jn. 5:7. Even an American modern translation, called Berkley's Version, has I Jn. 5:7 in the text.

We have the "sure word," but many of our philosophizing learned Lutherans do not yet realize it. Therefore, they continue suggesting procedural theories. However, the rank and file of the House of Luther, although shaken, are still clinging to the first impressions received during childhood. These procedural theories, among others, include inspiration except inaccuracies theory, Word of God contained in various Bibles theory, progressive revelation or dispensational faith theory, general message theory, and intuition theory. Is the House of Luther, which is now in the third and fourth generation of a visitation, going to seek a renewal thereof? Let the members of the House of Luther not be Aristotelians believing that God is aloof and so proceed to let reason dominate, which leads to roads of compromising what God says. In regard to Jesus and His Bible may the members of the House of Luther be homo-ousians (sameness), and neither be homoi-ousians (mere similarity) nor hetero-ousians (different). Then we can all go forward with:

— Sola Gratia — Sola Fide — Sola Scriptura —
— Soli Deo Gloria —

There Is No Jewish Loyalty Dilemma

Frank Meissner

THIS HEADLINE is probably badly chosen. But what would be the title for a small collection of thoughts of a converted Jew, who somehow cannot quit being an Israelite patriot, likes America, and still has deep roots in his practically orthodox Judaistic background? Well, what would you suggest to call it?

It happens that I was born in a small town in Czechoslovakia. Not only was my father a strictly religious Jew, but he also was a most zealous Zionist. Shortly after World War II commenced, I went to Denmark in order to find out everything about farming. Together with a group of other young Jewish fellows and girls I was supposed later on to go to Palestine and found a collective agricultural settlement.

Man plans, God acts! Never did I get to Israel. The Germans invaded Denmark, and most of us fled to Sweden. The next target was Great Britain, where service with the Royal Air Force brought me through to the coming of peace. Returning to Czechoslovakia, I found my parents were gone. A gas chamber somewhere in a German concentration camp. The usual story. I felt as a stranger in my own home town.

Off I went to Denmark to get a degree in agriculture. Working my way through college plus the assignment and examinations kept my thoughts occupied. There was no room for futile worries. Religion didn't mean a thing to me. After all I got along pretty well and had nothing to be particularly grateful for. Or had I?

Suddenly grace of circumstances brought an American pastor into my way. To the country of great opportunities I went with the idea of muddling through some graduate studies, getting a job doing something somewhere, muddling through the rest of my life as an average useful citizen—and die. Period.

A different path was apparently designed. Jesus entered my life. Judaism didn't, however, turn obsolete. Far from it. Just an unfinished symphony. No longer could I ignore the fact that Messiah was on earth a couple of thousand years ago! The whole Talmudistic way of meditation seemed gone. No more would I be willing to listen to the great authority of even greater rabbis twisting the Holy Word around to make it fit all kinds of purposes. That certainly was a strong reaction and a freeing discovery. Paradoxically as it seems, service attended in a liberal Jewish temple helped me to see the point in Christianity.

Yes, Jesus has a message which even a Jewish sinner must be able to find. But does any one realize how difficult an approach it is? My father hated deviations. He was a citizen of high standing in the community—successful, religious, experienced, respected. Dad's creed ran approximately like this: Gentiles are victims of unworthy superstitions; don't you dare to listen to them, Junior! But I just could not keep from listening.

And here I am. Converted, but still with many, many questions in mind. One just does not go to a drugstore and buy a dime's worth of faith. But I am on the way in the approximately "right" direction, I hope.

The path is, however, far from smooth. Recently something happened which made me reconsider my concept all over again, and I am still reconsidering. That's how this article actually came about.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Promise and Fulfillment, a book by Arthur Koestler, me into my hands.* It is an excellent history of mod- n Israel from 1919 to 1949. The realization of what emed to be impossible for a period of two thousand ears is described here with a good portion of objectivity d even more drama. The pioneer's fight for the Prom- ed Land of Israel's Forefathers, the immeasurable suf- rings and martyrdom of European Jewry during World ar II, the desperate attempts of former concentration mp inmates to reach the beaches of Palestine, and nally the Declaration of Independence in May, 1948. ne victorious Holy War against the Arab League—most orious survival!

Suddenly I realized, clearly as never before, that this my people, my soul! I didn't recall ever having studied zechoslovakian history with so much personal attach- ent and understanding. Considering myself a Czech as no longer feasible. It actually never was, but I just d not realize. No, I am a Jew with a capital J. The story of Israel is a part of myself. My background nnot be liquidated. It is existing!

How then to divide loyalty? Can American Jews vear allegiance to two countries? Would I have to llow the policies of the American Council for Judaism, hich is so extremely anti-zionist? Following my emo- ons I certainly couldn't do that. There is therefore ad- ittedly a case of schizophrenia. A good one.

Let us see whether my description would help the ader to see the state of mind of many a Jew still re- aining in the Diaspora.

Jews clung together for over two thousand years. Re- gion was binding no matter how scattered the Nation ecame. No one succeeded in exterminating these tough eople. Empires rose, Empires declined. Leaders of in- uisition and pogroms came and went. The Jew survived. Books are and could be written about factors involved this queer phenomenon. The fact remains. Somehow ews had a hidden affiliation of loyalty to Israel, despite eing good citizens of the countries they lived in. And it will probably always remain.

I simply cannot escape or run away from my back- round. My mind was trained in the art of Talmudistic nalysis and argumentation. These features stay with e. My family was a closed world. From outside noth- g looked too different. But from inside there was a nd of superiority complex fed by the suspicions of the uter world. I think I know the behavior characteristics the phenomenon called Jew. Two thousand years of iaspora shapes personalities almost inherently in a dis- nct manner. I myself cannot help being contaminated. My own parents died in a gas chamber because they ere a part of this strange phenomenon. The Gentile orld would only reluctantly call it a Nation. In more an two thousands of Passovers millions of Jews all ver the world expressed their hope—Next Year In erusalem! Many of them really meant it. I was one f them. That is also the reason why I still follow the te of Israel and rejoice in all achievements. They are my brethren, my people—their heritage is my heritage. But there is one great discrepancy, which somehow stands between us. I believe namely that Christianity is the climax of the Unfinished Symphony of the Old Testament. I am no longer waiting for the coming of Messiah. The very existence of the historical Jesus is too strong an argument for the Divine Incarnation. I no longer can ignore it. That would only be blindness.

Christ is the climax of my religious Judaism, a climax which was bestowed upon me by rare grace of circumstances. The Lord has, no doubt, also a kind of salvation ready for the rest of Jewry not as yet converted. But it is no business of mine to meditate about where, when and how. Other questions are far more urgent.

Right now, perhaps one million of America's five million Jews were born in Europe. They have more or less the same background as I have, the same, or maybe even stronger attachment to the Jewish phenomenon that I have. They have first hand experiences of pogroms, injustice, barbaric discrimination. They have relatives in Israel. These European trademarks cannot easily be erased, not even after twenty and thirty and forty years in this country.

These naturalized immigrants are good citizens of the United States, loyal Americans indeed. Still they feel a strange solidarity towards Israel. Millions of dollars collected through voluntary contributions of American Jewry are each year poured into Palestine. Without these contributions a treasury department in the Israeli Government would probably not have too much to dispose of. With the European continent emptied of Jews, Israel is again becoming the "Old Country."

Groups of good Americans who came from Scandinavia, France, England, Armenia, Czechoslovakia, Germany, the Baltic states, the Balkans—still feel strong attachment to their native lands. Do we question their loyalty?

No, we do not. Why then try to discriminate against the Jews? Often these arguments appear to me as another hidden attempt to spread Anti-Semitism. Admittedly, the Jews sometimes also behave themselves in a way which is more than wrong. None of us are faultless, as yet. The Jewish case is maybe too complex to be understood completely by an average citizen. But not two cases are exactly alike, and never will be. Every group of people has its peculiarities. Fortunately. Can you imagine how dull everything would be if there were no difference between us? And after all, the second generation raised and indoctrinated by the great principles of American Democracy will not have the hard experiences of their parents and forefathers. They will be, and are, full-fledged Americans.

Next time, when you are tempted to pass a judgment, please think of what I have so inadequately tried to explain. The Jews are on the average quite as good and loyal citizens as anybody else. Many of them have a complicated background, which simply cannot be forgotten.

Should it then be too much to ask a Christian to remember that, when a bit of tolerance and understanding can do the job?

*Reviewed by Mr. Meissner in this issue. Ed.

What the Pew Expects from the Pulpit

Compiled by Walther C. Koehler

From a Partner in a Business Concern

WHAT DOES THE PEW expect to hear from the Pulpit? It probably has as many answers as there are parishioners in the pews, hence what I say here is therefore my own reaction to the question, rather than that of other parishioners.

I expect from my Pastor, the truth and nothing but the truth. Not a philosophy that may or may not be the truth, but the truth as it is revealed in Holy Writ, or the Bible.

The Bible reveals to us that all (which includes me) are sinners. No need for me to repeat the Biblical quotations, you know them. It also reveals that the wages of sin is death. Hence man left to himself is capable of escaping the penalty of his sin. None can lift himself by his own bootstraps to righteousness. Unless one is righteous he is lost.

But the Bible also reveals to us, that from the very beginning, God created man and created him in His own image. He would not have created him if He did not love him. Even after man by his disobedience brought sin into the world, God did not cease to love him. Because of the love of God, He from the beginning, through His Holy Word, showed the way of escape from sin's penalty. In the old testament He points to the coming of the Messiah as the Way, and in the new testament, the Messiah Himself (Jesus Christ) says "I am the Way."

I am quite sure that when our pastors quit preaching their own pet philosophies, and again convince the listeners in the pew that they are sinners, (yes, each and every one of them), that the wages of sin is death, and by their own effort there is no escape from the penalty of sin, the sinner will come to himself and be prepared to hear the Gospel message, namely that faith in Jesus Christ and his atoning sacrifice, is the only way; he will gladly accept Jesus Christ as his Saviour and after acceptance prove his faith by following the teaching of this Christ by his works and a daily Godly life.

Pastors must quit being mealy mouthed. They must again bring man to his knees in a confession of his sin and then by the Gospel of Jesus Christ impress on him God's great love and His grace.

From an Attorney

You have asked me to present my thoughts on the topic "What the Pew expects to hear from the Pulpit." I had the temerity to give my thoughts on the same topic to a meeting of pastors some years ago.

If I were to give the same talk today, I would prefac my remarks by saying that if the pastor would be gov erned wholly by the desires or expectations of the *av erage* layman he would end up by preaching a sugar coated religion, if it could be called a religion, that as sured good standing and freedom from the wages of si no matter what the beliefs or course of conduct. M first thought therefore is that the pastor has a divin call to preach the Gospel as taught by Christ, regardles of whether the nominal and indifferent member expect a discourse on literature or current events, without th application of Christian truths.

If you restrict your remarks to the expectations o laity who are trying to learn the truth and will listen n matter how challenging the message is and how it applie to beliefs, attitudes or conduct he has formerly indulge in, my thoughts are as follows:

Most of such laymen during these times of stress ar searching for the truth. In this search they need hel and guidance. They want something positive. The know that Christ's teachings are positive and vigorou I would say they expect a positive and vigorous preser tation of such teachings in the sermons.

They expect the guidance of the pastor in applyin these teachings to everyday problems. That takes though and study on the part of the pastor and the layman, an often a great deal of courage. They will probably los patience with a pastor who puts in the time for his ser mon with a monotonous recital of Biblical truths wit no help in applying them. I know that truth is sufficien but Christ Himself has explained the application by us of parables.

On the other hand, these laymen do not expect th pastor to go to the extreme in applying the truths, s that the approach is legalistic. Nor does he care to hav the impression given that the source of the truth is othe than that of the Bible. He knows that the Bible teache humility and that the source of power is God. He quick to sense and will probably resent any attitud on the part of the pastor that are contrary to this teachin

From a Printing Shop Employe

I feel honored at being given the opportunity to voi an opinion on such an important subject to our churc My delay in writing you certainly doesn't reflect my i terest in this topic, for it goes without saying that I a deeply interested. I have had notes in answer to yo query for many days, waiting only for me to get the into a letter to you.

Here are some of the things I personally want to hear rom the pulpit:

(1) Strict adherence to the principles taught us in the ible—some ministers I have heard stray a bit.

(2) I personally am not interested in deep, theological iscussions which leave listener and sometimes, it seems, peakers in a mire of dogmatic confusion—I want prac- cal, everyday life applications of the teachings and ruths found in the Bible.

(3) I like the phraseology and expression of the ser- non to be couched in modern language, rich in the popu- r idiom of the day. I firmly believe that such language as a familiar ring to your average layman and helps no ttle in bringing him a closer understanding of the pas- or's message. In other words, talk in language we all, ot just a few, can understand.

(4) Make sermons concise and unified, possessing a trong central theme. I ask for vigorous exposition of his subject. One truth retained is worth a dozen state- ents forgotten an hour or two after services.

(5) When at all possible, I like the message to be in- ividual, personal. I'm avidly interested in what goes n in the world, but in church I feel the need of personal elp and guidance.

(6) If possible, would like the delivery to be clear, trong, authoritative.

From an Electrical Engineer

My opinions are probably quite radical, and may not ven be "good Lutheran doctrine," but nevertheless, I hall be glad to give them. In regard to what I personally ke in pastors and their sermons, here are a few items: I want the preacher to preach the principles of Chris- anity ENTHUSIASTICALLY. If the preacher is en- husiastic about Christianity he can hardly fail to inspire is congregation with the same enthusiasm. Such en- husiasm must be genuine,—a deep-seated conviction that he Christian way of life is the perfect solution to all our ifficult problems. Incidentally, such convictions make ood preachers of pastors who may not be endowed with uper-intelligence.

I prefer "birdseye" views of Christianity to "worms- ye" views. In general sermons should be based on road Christian principles and their applications to life nd conditions as we find them today. That is what I ean by "birdseye" views. The "wormseye" view con- sists of choosing a small incident that may have occurred in biblical times, retelling it and explaining the story perhaps in elegant style, and even going on to point out a moral or two from it, but never really tieing it in with broad Christian principles and life. The difficulty with such sermons is that the congregation that gets such sermons as a steady diet never really get a comprehensive understanding of what Christianity really is. They are a deficient spiritual diet. Sermons dealing with Christian principles applied to present-day life serve on the other hand, as a school in Christianity for the congregation.

I believe that "stock" words and phrases such as "salvation," "salvation by faith," "saved by the blood of Jesus Christ," etc., should never be used just as "stock" phrases, but when used should be interpreted so that no doubt is left of just what the preacher means.

I believe that Christianity must be presented as a universal religion—the kind of a religion that Jesus surely intended it to be. Too long have we heard prayers asking God to bless us who live in this community and this nation—but ending there! especially during wartime. It is past time that we recognise Christianity as a universal brotherhood that applies to all men—that we as Chritsians must be concerned with the welfare of all men, everywhere. To be a satisfactory preacher I think a pastor must have those convictions and the courage to express them. From this I believe it follows that the Church can never sanction war or participation in it.

I believe that a preacher must emphasize the significance of the New Testament as compared to the Old. Many church-goers have been led to infer that all parts of the Bible are equally significant and that the directives of the Old Testament as well as those of the New apply equally to Christian living. It must be emphasized that the revelations of God's will through Jesus Christ amplifies and supersedes all that went before, and that the Old Testament must always be reinterpreted through the teachings of Jesus Christ and in a manner consistent with those teachings. Otherwise our religion must remain a mass of contradictions.

I do not think that religious leaders take an honest attitude if they simply insist that science must be wrong. Such attitudes have led the Church into ridiculous positions in the past and if continued will do so in the future. So I think the preachers should have a more open mind than has been common in the past, and should insist that all old traditions and concepts of the church should remain open to inspection, review and revision.

(Continued)

BOOK REVIEWS

PROMISE AND FULFILMENT (Palestine 1917-1949) *by Arthur Koestler, Macmillan's, 1949, New York, 335 pp. $4.00.*

Israel's rebirth as a nation, after two thousand years of more or less aimless wandering, is in the reviewer's somewhat biased opinion one of the most fascinating and dramatic events of the twentieth century. The birth of a nation out of a chaos of heroism and violence, cruelties and misunderstandings, most fearless pioneerism and cowardly religious fanaticism, muddling and blunderings of all the actors involved in the play, friendship and animosity, complex politics and complex emotions are indeed only some few of the ingredients which make up the Palestine since World War II.

Arthur Koestler is the only person I know of, who can bring this flood of facts into a form which makes it digestible for maybe most tastes. He wrote a novel, a war report, a sociology paper, a psychology review, and foremost a history of the thirty-year pregnancy of Palestine with the glorious climax of the infant Israel's arrival into the great family of nations.

I would not hesitate for a second to use the book in history classes studying the Middle East. Being a Jew himself, Arthur Koestler succeeded remarkably well in giving a relatively objective explanation and description of the drama leading up to May 15, 1948, the day when world Jewry rejoiced.

Promise and Fulfilment is not at all like a history book. There is a flair, speed, emotion, human tragedy about it. It may be that not all the facts are quite correctly reported. Koestler is a novelist by profession, and sometimes facts can become too dry. Often one feels that the author has been analyzing from too close, sometimes from the very middle of the happenings. A time distance might have improved the perspective.

Reviewing a piece of literature like this one is for all practical purposes impossible. I tried it once in an hour's session confronted with a group of alert graduate students. It was a failure. I hardly scratched the surface, for in the tiny state of Israel one finds all the political, social and cultural problems in a rare combination and intensity. By stressing the emotional, and therefore often quite incredibly irrational motivations, which were determining the actions of British, Arabs and Jews, one doesn't see anything but a minute picture of mankind today. Since Adam and Eve, blindness of heart was the timeless curse of Man. One gets to feel more intensely than ever before that only the Sermon on the Mount provides a remedy for ailing Homo Sapiens.

The book consists of three parts: "Background," surveying the tragic circumstances leading to the foundation of Israel; "Close-up," a diary of Koestler's war correspondence from The Arabian-Israeli Holy War; and "Perspective," an extremely piercing analysis of the outlook chances of the new state.

Reading *Promise and Fulfilment* was a great adventure for the reviewer. The "There Is No Jewish Loyalty Dilemma" in this issue is the result of impulses received. It is not easy to urge people to read this book. Americans in general, ministers in particular, are always so terribly busy. Still, I believe that sizing up the modern history of the Chosen People makes for a better understanding of the Old as well a the New Testament.

An encounter with the story of the rebirth of Israel cer tainly will not easily be forgotten!

Frank Meissner, Ames, Iowa.

INSTRUCTION IN FAITH (1537) *by John Calvin. Trans lated and edited by Paul T. Fuhrmann. The Westminste Press, Philadelphia. $2.00.*

By this very carefully prepared and richly annotated trans lation of this little known classic of the early days of th Reformation, the thorough church historian of Gammon The ological Seminary at Atlanta, Ga., who had his first theologi cal training at the Waldensian Seminary in Rome, has mad a very valuable contribution and not to church history only About the origin and significance of this book for the his tory of the Reformation the "Historical Foreword" inform us as follows:

"When in 1536 the fiery preacher William Farel stoppe a famous wandering scholar by the name of John Calvi and persuaded him to remain and to teach the Bible in Gen eva, the city was a religious and spiritual desert. In pre vious years the Genevese had expelled the Roman Catholi Bishop and ruler of the city, but their Protestantism the consisted merely in no longer attending Mass. They ha freed themselves from the yoke of the bishop but were un willing to acept the yoke of Christ. Rejecting all religiou authority, they did not have the least idea of what th Christian faith might be. Their main concerns were money business, pleasure, and sports." This sounds almost American

"The unflinching intention of Farel and Calvin, however was to form again New Testament Christianity in Geneva to restate it as Faith, to recreate it as Life, to re-establis it as Church. . . . It was under these circumstances, and o Farel's suggestion, that Calvin wrote in French this *Instruc tion In Faith* and published it in 1537. His intention wa not to gain the admiration of scholars, but to inspire a simpl faith in the people of Geneva. This treatise presented to th common people the essence of his *Institutes* of 1536. . . This early work of Calvin exhibits the living faith of Re formed Christianity in all its simplicity and grandeur. I is one of the few books that Calvin himself wrote and edite with care. The strange thing is that such a stupendous state ment of faith soon disappeared from circulation, was com pletely lost, and was buried by the later voluminous an mostly polemic productions of the Reformer. . . . Then, thre hundred and forty years after its publication, at last on original copy was discovered in Paris, in 1877, by H. Bordie It was republished in Geneva in 1878 . . . in Germany i 1880 and 1926; in Italy in 1935; and now finally in Americ as the key to the understanding of the early Protestant fait in general and of Calvin in particular."

"The early Calvin had a sense of Love of God and spok of ardent charity toward one's neighbor." To be sure, "Cal vin read the Bible through his own Genevese glasses." It re mains to be seen, however, whether these glasses were bette or worse than those of modern Bible scholars. Among th 33 chapters of the book the exposition of the Law and th

d's Prayer is of special interest and invites a comparison h Luther's Small Catechism. The 29th chapter shows a ch deeper understanding of the Lord's Supper than that Zwingli and involuntarily invites the question: What result of the colloquy of Marburg of 1529 might have n if Calvin had stood in the place of the shallower ingli? This would, however, be of little consequence for discussion of "Election and Predestination" in chapter 13. ording to Calvin "the seed of the word of God takes root brings forth fruit only in those whom the Lord, by his rnal election, has predestined to be children and heirs of heavenly kingdom. To all the others (who by the same nsel of God are rejected before the foundation of the rld) the clear and evident preaching of truth can be noth- but an odor of death unto death." How can this be har- nized with St. John 3:16? The fundamental idea dom- ting the reformer of Geneva is God's glory as it is re- led in the Scriptures, as is also stressed by the French to of G. Fulliquet on the front page: "La pensee fonda- ntale de Calvin c'est la gloire du Dieu revele dans la le."

n this respect Calvin did not change. This has also been ught out in the great work of the French historian Imbart la Tour (valued especially highly by Archbishop N. derblom), "Calvin et l'institution chretienne," where we d (on page 164 of the German translation, "Calvin. Der nsch—Die Kirche—Die Zeit," München 1936): "God is," ording to Calvin, "the sovereign judge, who darkens the s, through whose power the mountains flow away like snow in the sun, before whose wrath the whole earth trembles. This despotic God knows no other goal but his glory. He sought for it through his creation. For his glory he has created man out of nothing and intended his fall. For his glory he also redeems some and rejects others and does it acording to his free choice, which we do not understand and may not fathom. And what does he demand of us? We must submit to his will and respect him in his honor. Man is created to preserve God's glory and to serve him."

But when St. John testifies: "We beheld His glory," it is the glory of His love ("O Liebe, die den Himmel hat zerrissen und sich zu uns ins Erdenelend niederliesz"—"O Love which rent the heavens asunder And came to share our earthly misery").

The evident moment of truth in Calvin's emphasis of divine majesty and sovereignty has especially after the first world war been stressed and reechoed again by the repeatedly translated and widely spread famous monograph, "The Idea of the Holy" by the Marburgian historian of religion, R. Otto. How much more does this momentum deserve to be stressed in the present world-chaos! This will, however, hardly affect our general attitude.

It is to be hoped that the experienced interpreter and editor of this valuable document, versed in many languages, will continue with his praiseworthy efforts in making other sources of the springtime of the Reformation accessible to us.

W. Rodemann, Knoxville, Tenn.

SURVEYING the CONFERENCE

The Twentieth Anniversary of the American Lutheran Conference

The twentieth anniversary of the merican Lutheran Conference will held, God willing, in First Lu- eran Church, Sioux Falls, South akota, November 8, 9 and 10, 1950. he opening session, with service worship and Holy Communion, ill be convened at 9:30 A.M., on ednesday, November 8, 1950. The reliminary committee will con- ne at First Lutheran Church, the y preceding the Convention, Tues- y, November 7, at 9:30 A.M.

The Convention theme selected the program committee will be, The Witness of the Church in a ay of Crisis," based on Acts 1:8. eports will be received covering e work of the past biennium and ans made for the future program the Conference.

May God give the American Lu- eran Conference a blessed Con- ntion.

Lawrence M. Stavig, President
Norman A. Menter, Secretary

Lutheran Free Church

By Sheldon Torgerson

The annual conference approved, in principle, the establishment of a commission or a division on Lutheran cooperation in Latin America and pledged the support of the Lutheran Free Church in this work.

The conference also approved the erection of an addition to Sivertson Hall, a girls' dormitory in connection with Augsburg College, Minneapolis, Minnesota, provided a loan is made available under the Government Housing Act of 1950. This addition would provide room for approximately 100 students.

The question of the Lutheran Free Church's participation in the establishment of an Inter-Lutheran Post Graduate Theological Seminary was referred to the Theological Faculty of Augsburg Seminary for study.

The annual conference of the L.F.C. for 1951 will be held in Seattle, Washington.

Because of the shortage of pastors, the theological students of Augsburg Seminary are serving some of the vacant parishes.

A Youth Caravan under the leadership of Rev. N. C. Anderson is traveling in the Midwestern states.

A gospel quartette is visiting congregations in Minnesota, Wisconsin, Iowa, North Dakota and South Dakota this summer.

Several members of the faculty of Augsburg College are taking graduate study at the University of Minnesota during the summer months.

Rev. C. A. Larson, formerly pastor of Bethel Lutheran Congregation, Portland, Oregon, assumed his duties as president of Oak Grove Seminary, Fargo, North Dakota. Oak Grove is a Christian high school operated by the Lutheran Free Church.

United Evangelical Lutheran

By H. Skov Nielsen

Our church at Avoca, Iowa, has been given a Hammond electric organ by Mrs. M. Beuck in memory of her daughter Marie, who passed away early in June. Mrs. Beuck is a bedridden invalid recently gone blind.

Pastor emer. C. H. M. Krogh and wife of Luck, Wis., celebrated their golden wedding on June 21st. The occasion was marked by appropriate festivities in the local First Lutheran Church. Among the guests were Pastor emer. C. C. Mengers of Blair, Neb., and the couple's son-in-law, Pastor Carl Wildrick, and family of Castro Valley, Calif.

Pastor L. Mehr, who served our synod for a time some twenty years ago and then returned to Denmark to take up work within the state church there, is in America at present upon invitation to help celebrate on July 19 the centennial anniversary of a former parishioner at Redvers, Saskatchewan, Canada. His wife and youngest son accompany him. Two other sons, both born in America, returned here a ye ago to attend Dana College.

A letter from Bishop Fuglsang-Da gaard of Copenhagen to Prof. Paul N holm of Trinity Seminary has reveal that plans to have Dr. N. C. Carls named Commander of the Danish Ro al Order of Dannebrog were well a vanced at the time of his death l winter.

On the Religious Horizon

Church Members Asked To Combat Gambling

Moline, Ill.—Members of the Illinois Conference of the Augustana Lutheran Church were urged here to help arouse the public to the evils of gambling, and to help interest honest, intelligent men to run for public office.

The plea was voiced at a panel discussion during the Conference's 98th convention. Speakers were Dr. V. R. Pearson of Augustana theological seminary and a member of a recent grand jury which investigated gambling; Lloyd Schwiebert, lawyer, and member of the Moline board of education; and Guy Rodgers, head of the Rock Island Rescue mission.

Mr. Schwiebert denounced raffles and similar activities in churches, declaring they broke down public morals. Mr. Rodgers declared that many homes are broken up because the wage earner loses his earnings gambling in taverns.

Dr. Pearson said the Church must realize the evils of gambling, must do something about it through its membership, must seek new laws to curb gambling and keep on the alert to see that they are enforced; and must constantly keep the issue before the public.

Dibelius Submits Proposals to End Church-State Tensions

Berlin—Proposals aimed at eliminating Church-State tensions in the eastern German Democratic Republic were made here by Dr. Otto Dibelius, Evangelical Bishop of Berlin, in a letter to Minister-President Otto Grotewohl.

Declaring that his suggestions were meant to create a new atmosphere of understanding and to avoid "an open Church-State feud," Dr. Dibelius charged the East Zone government with responsibility for existing Church-State differences.

He said that because of anti-Church activities by East Zone authorities "the population's confidence in all the eastern government's declarations has been most severely shaken."

Release of Dr. Dibelius' letter coincided with reports here that all district boards of the Socialist Unity (Communist) Party in the East Zone have received instructions "to undertake, under no circumstances, acts of violence against the churches or clergymen, since the government reserves to itself all future moves."

Dr. Dibelius' recommendations called upon the East Zone government to declare that no pressure will be exerted regarding political decisions by its citizens and that no person will be forced against his will to join political parties or Communist youth organizations.

The Berlin bishop also asked the government to announce its willingness to "implement most conscientiously" constitutional provisions concerning freedom of speech and individual legal protection, particularly against arbitrary arrest.

In addition, Dr. Dibelius demanded that neither in schools nor in other places will the Christian faith be attacked, directly or indirectly, and that irreligious textbooks will be removed from schools.

"For the past five years," Dr. Dibelius wrote, "irreligious materialistic ideology has been propagated in the Soviet Zone. If students, when preparing political compositions, write something contrary to their conviction in order not to risk being refused admission to high school or university, that, according to God's laws, is plain falsehood.

"Materialistic ideology may judge it in its own way if men are compelled to political demonstrations of which they disapprove. To Christians this means violating human dignity. If the constitution guarantees freedom of speech and opinion, but everyday practice proves the contrary, this is violating confidence and faith."

The Christian Church, Dr. Dibel continued, cannot stand idly by wh its members, under pressure from State, "get accustomed to leading untruthful, double life which m necessarily lead to general mendaci

"The Church," he said, "can no lo er be silent if anti-Christian ideolo is enforced by the powers of the Sta What the Church must say and do n does not involve an attack on the Sta but a defense to which the Church committed wherever our Christ children's faith and the freedom of parishioners are at stake."

Stressing that nine-tenth of the E Zone's 20,000,000 population are Ch tians, Dr. Dibelius said that " Church does not want a struggle w the State, but is not afraid, howev of such a struggle."

"Nobody, Mr. Minister-President," declared, "may disregard God's la with impunity. No State can pros without genuine authority, nor such authority ever develop so long nine-tenths of the citizens are un the impression that something is posed forcibly which they cannot prove in freedom.

"It is certainly any citizen's right profess any ideology he thinks corr and if organizations are formed publicly propagating materialism, Church may deplore them but can deny their legality. But the Chu cannot keep silent if this anti-Christ ideology is enforced by the power the State."

"Anyone is free to keep his child out of religious classes," Dr. Dibe said in conclusion, but "as long as State denies us Christian schools body can keep his children from un-Christian influence exerted schools.

"As Christians we must demand t the State refrain from any ideol and propaganda, because ideology not the State's concern but a ma which citizens must freely decide."

s Protestantism
lecting 'Lower Class'

uffalo, N.Y.—Protestantism "hardly hes the lower class" in America, Rev. Theodore M. Mikolon, pastor t. Mark's Lutheran church, Roches- told the Buffalo district pastoral ference, Lutheran Church-Missouri od.

r. Mikolon said that Protestant rches generally "are supported ely by the upper and middle class- 'by people who believe that God capitalist.'"

Surveys show that only 11 per cent lower class people of Protestant kground are reached by Protestant rches," Mr. Mikolon said. "In Prot- nt America it has been a prestige or to belong to a church and con- uently we find almost 100 per cent he upper class holding church mem- ship."

Ie declared that religion often "pro- es self-righteousness and snobbery" that churches and denominations e techniques to select prestige peo- and hold them . . . by catering to m and giving them positions of prestige."

Urging "education to show people of lower classes what is good and what table," the Rev. William J. Seebeck Mendon, N.Y., said: "It's a rotten me that we move our churches en the neighborhood changes—we uld stay right there and educate."

The Rev. Reinhardt Malte of Medina. ., said: "Let's get rid of some of stiffness and formality and we may more people."

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theran Missionaries
Stay in Colombia

Minneapolis, Minn.—Missionaries of Evangelical Lutheran Church will nain in Colombia "in spite of reli- us persecution and political uncer- nty," Dr. Rolf A. Syrdal, ELC for- n missions secretary, announced re.

Back from an emergency trip to the uth American country, Dr. Syrdal d that at present Protestant mission rk is restricted almost entirely to capital of Bogota because of con- ued unrest in outlying provinces.

'Protestant chapels have been de- oyed by mobs under the direction of lice or local church authorities," he d. "Personal property of mission- es has been looted. Native Colom- n Protestants have been severely rsecuted and many have been forced flee from their homes to live in ves or forests."

Dr. Syrdal said he learned from lombian sources that efforts are be- g made to set up a secret police sys- n "similar to that of Spain."

"If this succeeds," he said, "proponents of democracy and religious liberty in Colombia feel that their cause will be crushed."

He reported that 25,000 persons have been killed in the political struggle in Colombia since last November's election.

Report East Zone
Clergy Face Crackdown

Berlin—Plans to prosecute clergymen who refuse to proclaim their "solidarity with National Front aims" or who "boycott the East Zone political system" were discussed at a recent conference of leading officials of the Eastern Democratic Republic's Interior and Security Ministries, according to reliable sources here.

The East Zone officials, the sources said, decided that prosecution of "recalcitrant" clergymen should be based on Article 6 of the provisional constitution which classifies any boycott or agitation against "democratic institutions and organizations" as a penal offense.

Believed to be tied up with the planned action against anti-National

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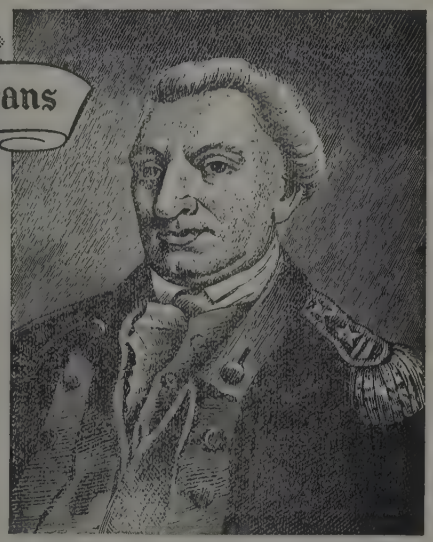

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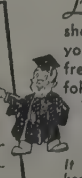

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Front clergymen, the sources declared, are recent instances in which mayors in many East Zone districts were instructed personally to supervise until further notice all religious services, in order to determine the attitude of the officiating ministers.

Ethiopian Emperor Dedicates New Protestant Church

Addis Ababa, Ethiopia—Emperor Haile Selassie formally dedicated a new church here built by the Swedish Evangelical Mission in Ethiopia at an estimated cost of $100,000. Most of the funds were obtained by public subscription, with the emperor making a sizable contribution.

Although himself a Copt, Emperor Haile Selassie expressed gratification in his dedication address over the building of the new Protestant worship center.

"We are not responsible," he said, "for the division of churches. Every Christian must have a place of worship, that the Kingdom of God may be in the heart of men and that every Christian may be a temple of God."

New Swedish Primate Assumes Duties

Uppsala, Sweden—Dr. Yngve Brilioth, 59-year-old former Bishop of Vaxjo, has quietly assumed his new duties here as Archbishop of Uppsala and Primate of the Swedish State Lutheran Church. He was named to the post by King Gustav in succession to Archbishop Erling Eidem, who retired on May 1.

According to tradition, there was no formal public ceremony as Archbishop Brilioth took over office. However, his first appearance in Uppsala Cathedral was a State occasion, with the Crown Prince Gustaf Adolf and a host of Church and State dignitaries in attendance.

Reports Lutherans Spurn 'Free' Conferences on Unity

Milwaukee, Wis. — The Lutheran Church-Missouri Synod will continue to promote "free" conferences to discuss church unity among clergy and laity of all Lutheran bodies in the United States, Dr. John W. Behnken, Synod president, declared here.

In an address to the Church's 41st triennial convention, Dr. Behnken said that so far his attempts, and those of Dr. Emmanuel Poppen, president of the American Lutheran Church, to arrange such "free" conferences had failed.

(A "free" conference entails only a discussion of differences. It is not attended by official delegates and has no authority to make commitments binding on any group.

(According to a Lutheran spokesman in New York, Lutheran groups had not responded to calls for "free" conferences because of their unofficial nature and the feeling that such discussions can do little to advance the Lutheran unity movement.)

Missouri Synod Reaffirms Anti-Lodge Policy

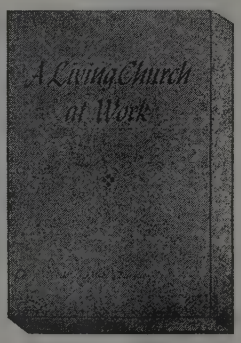
Milwaukee, Wis.—Opposition to lodges or societies "of an un-Christian or anti-Christian character" was voiced in a resolution adopted by the triennial convention of the Lutheran Church Missouri Synod here.

Synod leaders held that lodge ritu frequently teaches an "emasculate watered-down" religion.

The resolution was a reaffirmatio of a stand taken by the Synod in 19 and in 1929. It was adopted followin a report of the Synod's commissio studying the matter of "youth orga izations sponsored by free masonry

"We have taken occasion to wa publicly against the soliciting of o young people by these organizations the report said. "We are also convin ed that the Acacia Fraternity and ot

A Living Church at Work



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A Living Church and Personal Evangelism
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rganizations more or less loosely iated with masonry must be rec- zed as a growing menace to Lu- an students on university campus-

re-stating the anti-lodge policy he Synod, the commission's report ned against both undue toleration dge members and stringent legal- in dealing with them.

instructed its officers to exercise ant care and to warn all pastors nst permitting the "lodge evil" to t in their churches.

official action of the convention, synodical commission, formerly wn as the bureau of information rding secret orders, was renamed "commission on fraternal organiz- ."

---

ouri Synod to blish Senior College

ilwaukee, Wis.—The triennial con- ion of the Lutheran Church-Mis- i Synod voted here to establish a year senior college costing $2,- 00. The college would supple- t work given at 14 existing junior ges.

ans for the new college also speci- hat every student entering Concor- Theological Seminary at St. Louis be required to attend the senior ge.

is expected that the proposed col- will be opened by September, . Sites suggested for it were St. , Minn.; Chicago, Ill.; St. Louis, and Detroit, Mich.

---

ouri Synod Backs ased-Time Programs

ilwaukee, Wis.—The Lutheran rch-Missouri Synod voted at its ention here to encourage released religious education programs erever legally possible."

e Synod's resolution noted that Supreme Court decision in the ollum case "has in a measure cur- d the program of released-time es."

said, however, that the decision allows for certain types of re- d-time classes" and that such es had proven their worth "in hing both our own children and e from among the unchurched."

cording to the latest Synod fig- compiled in 1948, released-time es were held in 682 congregations he denomination, and instruction given to 17,548 children of Mis- i Synod churches and 5,646 chil- of non-members.

Missouri Synod Approves Ten Million Fund

Milwaukee, Wis.—A $10,000,000 mission and education fund, to be raised during the next three years, was approved here by the national convention of the Lutheran Church-Missouri Synod. Nearly $7,000,000 of the fund will go for education.

Education was also stressed by the convention in other moves.

An adopted resolution called upon congregations to make fuller use of the opportunities of the nursery class. The resolution said the nursery class is "an excellent means of child accounting and of reaching un-churched children and their parents."

The Synod voted $15,000 for the expansion of leadership training by its Board for Young People's Work and its Walther League.

A ten per cent salary increase for teaching personnel at the Synod's institutions of higher learning also was voted.

Lutheran Laymen Hear Plea For Christian Unity

Milwaukee, Was.—Establishment of true Christian unity and cooperation should be the 1950 goal of all churches in the United States, members of the Lutheran Laymen's League were told at their 33rd annual convention here.

The meeting preceded the triennial convention of the Lutheran Church-Missouri Synod here.

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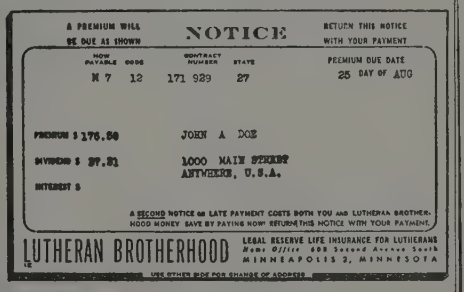
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Dr. Eugene R. Bertermann, St. Louis, director of the Lutheran Hour broadcast, said that church disunity "often results in friction, unholy competition, overlapping in some mission fields and neglect of others." He spoke at a memorial service in Trinity Lutheran church for Dr. Walther A. Maier, Lutheran Hour radio preacher who died Jan. 11.

"Instead of inner and outer unity for which Christ Himself prayed, our country has 256 different denominations and sub-denominations, one affirming what the other denies," Dr. Bertermann said.

"This divided condition of the churches has caused offense and kept some of the heathen world from coming to Christ. Therefore, we should institute Christian unity conferences which will carefully study the differences which now spread the churches, examine the Scriptural teaching concerning these disputed doctrines, and, abiding by the Bible, not tradition or denominational teaching, as decisive, work for 100 per cent agreement on Scriptural revealed truth of the faith."

Lutheran Hour Program To Be Televised

Milwaukee, Wis.—Plans for televising the Lutheran Hour broadcast this fall were approved by the Lutheran Laymen's League, sponsors of the program, at its national convention here.

Dr. Eugene R. Bertermann, St. Louis, director of the Lutheran Hour, which is aired over the ABC and Mutual networks, said the regular broadcasts would continue at their usual times.

The Lutheran Hour program will be one of the first regular denominational television presentations in the country. Other TV religious programs being broadcast regularly are: "Youth on the March," a variety evangelistic presentation directed by Dr. Percy Crawford, Philadelphia, and a Seven-day Adventist program which started May 21 and is being broadcast Saturdays by WJZ-TV, New York City. The latter is a counselor type of program.

Reporting on the regular Lutheran Hour broadcasts, Dr. Bertermann said that during the last fiscal year contributions totalling $1,502,237 were made to the program, which is broadcast by 1,150 stations in 36 languages. The program received more than 500,000 mail responses in the last year, including some letters from Iron Curtain countries. It operates through 11 branch offices throughout the world.

At present the broadcast is heard over 408 Mutual network stations, 183 American Broadcasting Company stations and over 119 stations as a transcription. Added to these outlets are 440 foreign stations. The program is heard in 51 countries.

Lutheran Hour officials are now investigating the possibility of acquiring their own international short-wave transmitter. To find out how successful this operation might be, they are broadcasting by short-wave from Manila, P. I., and from Tangier, North Africa, Dr. Bertermann reported.

Lutheran Hospital Gets Federal Grant

Milwaukee, Wis.—A federal grant of $1,500,000 toward the erection of a new 175-bed Lutheran hospital at Vicksburg, Miss.' was announced at the annual convention of the Lutheran Laymen's League here.

The hospital, which is owned by the League, is now housed in a 100-bed building. It is the only authorized hospital in Mississippi for spastic cases, one of two hospitals in the state handling polio cases and one of three treating cancer cases.

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he grant was made through the ssissippi Commission on Hospital e. The League is also hoping for additional grant from the state.

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lther Leaguers Hear trich Christians' Condemned

Wheat Ridge, Colo.—A call to Chris-ns to "become increasingly conscious their obligations and responsibili-s to local and national government" s sounded here by John W. Boehne, mer congressman from Indiana, at annual convention of the Walther gue, youth organization of the Lu-ran Church-Missouri Synod.

ddressing 4,000 Walther Leaguers the grounds of the Lutheran San-rium here, Mr. Boehne condemned trich Christians who assume a hol-than-thou attitude toward the de-vity and decay of modern politics hout taking their proper place in temporary political affairs."

Mr. Boehne praised the Lutheran urch-Missouri Synod for having a-doned what he said was its prev-s isolationism in regard to other ristian believers.

We must," he said, "recognize that re are other Christians, yes other heran Christians, not of our synod-birth or persuasion, who also lay im to the citizenship of the King-n of God. All of us, in our com-ndable zeal for purity of doctrine, e forgotten that the body of believ-are by no means confined to Lu-rans of any single Synod."

Mr. Boehne stressed that "we must er forget that the predominant me of the Christian Church is love."

This love," he said, "constrains se who would follow Christ not y to love their enemies, but also ers, those of other Christian bodies. me there is something pharisaical ut the attitude that I may sit in gment upon any person who pro-ses Christ, and condemn him as un-Lutheran Free Church to join in mon prayer to Almighty God."

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heran Districts Approve ree-Body Merger

Columbus, O.—The Ohio District of American Lutheran Church, larg-district in the Church, voted over-elmingly at its annual convention e to open negotiations for organic rger of the ALC with the Evan-ical Lutheran Church and the Unit-Evangelical Lutheran Church.

leven other of the ALC's 13 dist-s already have taken similar ac-n, leaving Canada as the only dist-yet to act.

ALC spokesmen here said the favor-e action of the 12 districts leaves little doubt that the Church's national convention here in October will approve the merger.

Thus, the start of negotiations would be assured as the other two Lutheran groups already have voted favorably.

The ALC's Ohio District also invited the Augustana Lutheran Church and the Lutheran Free Churih to join in the proposed merger.

Under the merger proposal, a joint committee of 27 members would study the life, worship, and practices of each of the denominations and report to the 1952 conventions of each body.

In the meantime, various boards and departments of the three Churches would meet together to correlate their work and joint conferences would be held from time to time.

Church officials here say that "if all goes well" the merger could not be consummated before 1954 or 1955.

Dr. Emmanuel Poppen, national president of the American Lutheran Church, said that "merger takes time" and called for Lutherans to exercise patience.

Evangelical Lutheran Church Reports Gains

Minneapolis, Minn.—The Evangelical Lutheran Church added 41,674 new members in 1949, bringing its total baptized membership to 813,837, it was reported at the Church's biennial convention here.

Confirmed membership reached 576,-621 in 1949, an increase of 26,551 over the previous year, according to a report submitted by Dr. A. J. Bergsaker, Minneapolis, general secretary.

The ELC, said to be one of the nation's fastest-growing denominations, is the third largest Lutheran body in the country. Only the United Lutheran Church in America and the Lutheran Church-Missouri Synod are larger.

"How long will it take, under God," Dr. Bergsaker asked in his report, "to reach the one million mark in our membership?"

"Not very long, if only we pastors and our lay people become more and more concerned about the unchurched. A consuming passion for the salvation of the lost counts more than anything with regard to increase in membership."

Dr. Bergsaker reported that ELC members gave $4,209,858 for work of the Church in 1949. Of this amount, $1,980,276 was for the Church's regular budget and the balance for Lutheran World Action and other special causes.

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ELC Approves Three-Body Merger

Minneapolis, Minn.—The Evangelical Lutheran Church voted overwhelmingly at its annual session here to take the first step toward merger with the American Lutheran Church and the United Evangelical Lutheran Church.

At the same time it rejected two other unity proposals. These sought organic merger or federation of the eight bodies making up the National Lutheran Council. They were defeated by unanimous voice vote.

The ELC said "The time is not now at hand for complete organic union" of the eight Council bodies.

In rejecting a phoposal to transform the National Lutheran Council from a service agency to a federation, the ELC said the Council "in its present form is the agency which for the present can best serve the several Lutheran bodies in America."

Less than a half-dozen delegates stood in opposition to the resolution authorizing the election of nine members to represent the ELC in merger negotiations with the ALC and UELC.

Dr. J. A. Aasgaard, ELC president, estimated that some 1,200 to 1,300 delegates endorsed the resolution in a standing vote. Central Lutheran church, convention site which seats 3,000 persons, was jammed to its capacity for the merger deliberations.

The joint ALC, ELC, and UELC committee of 27 members will study the life, worship, and practices of each of the denominations and report to 1952 conventions of each body.

In the meantime various boards and departments of the three Churches will meet together to correlate their work and joint conferences will be held from time to time.

The UELC voted in favor of beginning the merger negotiations at its recent convention in Hutchinson, Minn., and the ALC is expected to take similar action at its convention in Columbus, Ohio, in October.

If the three-body merger is finally approved, it will create a new denomination with a total membership of more than 1,500,000 persons. It would be the first Lutheran body in this country to cross historic nationality lines. The ELC, with headquarters in Minneapolis, has a Norwegian background; the ALC, with headquarters in Columbus, Ohio, has a German background, and the UELC, with head-

quarters in Blair, Neb., has a Danish background.

The proposed three-body merger was hailed in the resolution adopted by the ELC members as "a forward step in the unfolding unification of the Lutheran churches in America."

Dr. Aasgaard emphasized that the action "does not commit us to union." Dr. S. C. Eastvold, Parkland, Wash., ELC first vice-president, declared "this does not mean that I can't come to the convention two years from now and oppose what the committee reports."

Seek to Widen Proposed Lutheran Merger

Minneapolis, Minn.—Two more denominations may be invited to join the proposed merger of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

After voting earlier to take the first step toward merger of the three groups, the Evangelical Lutheran Church, at its convention here, adopted a resolution looking toward enlarging the union to include the Augustana Lutheran Church and the Lutheran Free Church. The five bodies comprise the American Lutheran Conference.

An adopted resolution authorized the ELC's union committee "acting jointly with union committees of the American Lutheran Church and the United Evangelical Church, to give exploratory consideration to any merger approaches from either or both of the other two American Lutheran Conference bodies." The union committee was instructed to report back to the Church's next convention.

The resolution followed an address to the convention by Dr. P. O. Bersell, president of the Augustana Lutheran Church, who said while his denomination was primarily interested in merger of the eight National Lutheran Council bodies it "has never officially declared it would not be willing to discuss lesser moves toward unity."

A proposal for establishing an inter-Lutheran post-graduate seminary to be sponsored jointly by the United Lutheran Church in America, the American Lutheran Church, the Augustana Lutheran Church and the Evangelical Lutheran Church was referred to the ELC's board of education for study and report.

The convention authorized the ELC's church council to take final action on an inter-Lutheran hymnary now being completed.

Creation of a division on Lutheran cooperation in Latin America within the National Lutheran Council was approved.

French Lutheran Churches Form Alliance

Paris — Formation of the National Alliance of Lutheran Churches in France was announced here at a meeting of the General Synod of the Lutheran Evangelical Church.

The Alliance, officials said, brings together the Alsace-Lorraine Augsburg Church and the Evangelical Lutheran Church, which cannot unite completely because of the difference of regimes. In Alsace-Lorraine the Church and State are not separated as they are in the rest of France.

Pastor R. Hopffner, president of the directorate of the Augsburg Church, was elected first president of the Alliance.

A proposal to admit women to the consistories and synods was submitted to the General Synod but was rejected.

Asks Expansion of ELC In Rural Areas

Minneapolis, Minn. — Expansion of the Evangelical Lutheran Church in rural areas, where 70 per cent of its members live, was urged by Dr. J. A. Aasgaard, president, in his repor the Church's biennial convention h

Dr. Aasgaard said the rural w should be strengthened by divi the many multiple-congregation ishes. These are parishes where pastor living in a village has to s one or more additional churches in country.

"Our objective should be for e congregation, not only the ones in villages and smaller cities but those in the open country, to hav own pastor and parsonage close to church, the pastor thus giving al time and interest to one congregat Dr. Aasgaard declared.

The ELC president said this will be possible to achieve bec Luther Theological Seminary, St. P soon will have 400 men preparing the ministry. Hitherto a shortag pastors has been one of the fa preventing every church from ha a pastor of its own.

At present, according to Dr. gaard, the ELC is the second " rural" of the major denominat Only the Southern Baptist Conver

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s a larger percentage of its mem-rs on farms or in villages of less an 2,500 population, he said. Almost 85 per cent of the ELC's ,000 members live in five Upper dwest states. There are 248,079 of m in Minnesota, 147,850 in Wiscon-, 100,462 in North Dakota, 66,011 in uth Dakota and 64,917 in Iowa.

omi Synod Endorses theran Federation

shpeming, Mich.—The Suomi (Fin-h Lutheran) Synod went on record e as approving the transformation the National Lutheran Council from common agency into a federation the conditions that all of the con-uent bodies of the Council do like-e."

n another resolution, the delegates d they were "not prepared at this e" to take definite action on the tter of organic union with other urches cooperating in the Council. oth the matter of federation and anic unity are being submitted to eight National Lutheran Council ies this year.

Hope was voiced that the Suomi od and the Finnish National Evan-cal Lutheran Church would re-e talks looking toward closer re-ons between the two Churches. The od's consistory was empowered to oint a fellowship committee to ry on such talks if the Finnish Na-al Lutheran Church also appoint-such a committee.

he convention approved the work the Joint Commission on a Com-n Lutheran Liturgy and Hymnal. adopted resolution endorsed giving commission the sole right to edit publish the Common Liturgy.

nish Lutheran Group ks Closer Relations

ebeka, Minn.—The National Evan-cal Lutheran Church, at its 52nd ual convention here elected a ee-man committee to study the pos-lity of achieving closer relations h other Lutheran bodies.

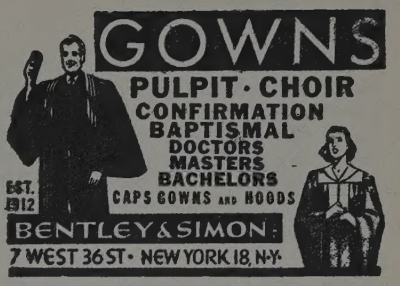
was emphasized, however, that e would have to be unity in all trine before altar and pulpit fel-ship could be established between mbers and pastors of the denomin-n and other groups.

he committee will organize meet-s in various parts of the country at ch existing differences between

herans Urge ce Prayers

Minneapolis, Minn.—Prayers for the ce of the world were called for in esolution adopted by the Evangel-Lutheran Church at the closing ion of its biennial convention here. he resolution called upon the Church's congregations and members "to be fervent in prayer for the peace of the world, to implore our heavenly Father that He will turn the hearts and minds of the rulers of the various governments from lust of power and thoughts of war, and lead them to seek the welfare of their people by peacefulness."

It also requested the Church's president "to call upon our people to unite in a day of penitence and prayer for the purpose of invoking God's mercy upon sinning and suffering humanity, and to use his good offices to move other Christian churches to unite with us in daily prayers for the peace of the world."



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Form Lutheran Synod Of New Jersey

Trenton, N. J. — One hundred and twenty-eight United Lutheran congregations in New Jersey, representing 85,000 members, were formally organized as a single synod at a meeting here attended by 237 delegates. The new group adopted the name the Evangelical Lutheran Synod of New Jersey.

The Synod comprises congregations formerly affiliated with the Synod of New York, the Ministerium of Pennsylvania, and the Central Pennsylvania Synod.

Dr. Edwin H. Knudten, pastor of St. John's church, Rutherford, was elected the Synod's first president.

Last April, Governor Alfred E. Driscoll signed into law a legislative act authorizing the Synod's formation.

Twenty-two United Lutheran congregations in New Jersey are still affiliated with out-of-state synods.

Gothenburg Dean Named Bishop of Vaxjo

Stockholm—Dr. Elis Malmestrom, 54-year-old Dean of Gothenburg Cathedral, has been appointed Bishop of the Vaxjo diocese of the Swedish Lutheran Church by the King-in-Council, it was announced here. He fills the post recently vacated by Dr. Yngve Brilioth, who succeeded Dr. Erling Eidem as Archbishop of Uppsala and Primate of the Church.

The new bishop was named after he had received 199 votes in an advisory poll in the diocese, or 68 more than the next highest candidate. He had been a candidate for bishop in two previous elections, in 1937 and 1940.

Known for his success in harmonizing relations between "conservative" and "liberal" elements in the Church, Bishop Malmestrom was born in Gothenburg in 1895 and ordained in 1920. He served a number of pastorates before becoming Dean of Karlstad Cathedral in 1938, and of Strangnas Cathedral in 1943. He was made Dean of Gothenburg Cathedral in the latter part of 1943.

Dr. Eidem Resigns as World Council President

Toronto—Dr. Erling Eidem, who retired recently as Archbishop of Uppsala and Primate of the Lutheran Church of Sweden, has resigned as a president of the World Council of Churches.

His resignation was accepted by the executive committee of the Central Committee of the World Council, which met here.

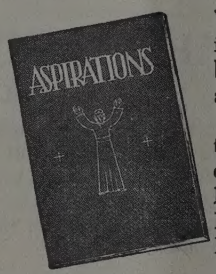
In his letter of resignation, Dr. Eidem referred to the "glorious work of ecumenism," and voiced his continuing interest in "our common ecumenical task."

"This task I will bear on my heart as long as it is beating," he said, "and I will never forget to pray for you, both personally and for the sacred sake of bringing Christian people of different confessions together in the faith and in the love of Jesus Christ, our Lord."

Dr. Eidem was elected as one of six presidents of the World Council its First Assembly in Amsterdam, Netherlands, in August of 1948. W ever is elected to succeed him serve out the unexpired three y of his five-year term. All officers the World Council are subject to election at the second assembly to held at Evanston, Ill., in 1953.

Dr. Eidem, who was 70 this year, tired on May 1 after 19 years as A bishop and Primate of the Swe Church. He was succeeded by Bis Yngve Brilioth of Vaxjo.

ASPIRATIONS IDEALS FOR THE CHRISTIAN LIFE by Martin Hegland



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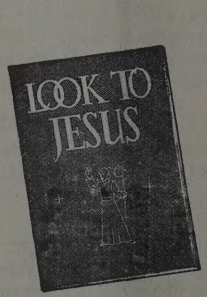

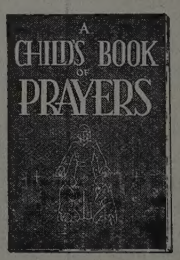

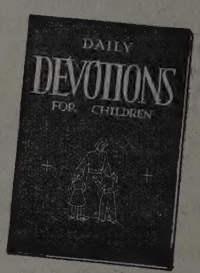

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